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TO LENOX

Feeding the Lambs:

A

QUARTER-CENTURY MEMORIAL

OF THE

ELIOT SABBATH SCHOOL.

ROXBURY, MASS.

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PREFACE.

The Eliot Sabbath School was organized July 20, 1834. The services of the Eliot Church throughout the day and evening of July 17, the present year, had reference to the completion of the first quarter of a century. A written request, signed by several gentlemen of the congregation, having been tendered that the sermon preached in the morning, and such other materials as might be appropriate, together with letters addressed to the Sabbath School during my absence in the East, should be published, the following "Memorial" is the result. It is not to be supposed that such a book will have particular attraction or value for any except those personally interested. Hence it is not so much published, as printed for local purposes. The materials are arranged chiefly in the order in which they were publicly communicated or alluded to; and a freedom is indulged in the use of names, and in other respects, which would be less allowable if it were supposed this volume would go very much beyond our family limits. The letters referred to would swell the book to an undesirable size.

With thanks to the Good Shepherd who for twenty-five years has led us into green pastures and beside the still waters, this Memorial is commended to Him, in the prayerful hope of his continued blessings upon the flock as it now is, and as it is to be in generations to come.

A. C. Thompson.

Roxbury, October, 1859.

P. S. — In addition to the services of the sabbath, July 17th, in the Eliot Church, the 20th — the actual anniversary of the organization of the school—was also devoted to its commemoration. Parents, teachers, and scholars of the school, being joined, on invitation, by the Vine Street Sabbath School, took the railroad cars for a pleasant grove in the neighborhood of Monterey. About six hundred persons were thus assembled, and the day was devoted to appropriate religious and social enjoyment. Addresses were made on the occasion by Rev. A. C. Thompson, Rev. John O. Means, and Messrs. J. R. Bradford, Joseph S. Ropes, J. O. L. Hillard, and E. W. Bumstead.

The address of Mr. Bumstead was accompanied by the presentation of a silver pitcher and salver to the retiring superintendent, — a gift from the present and past teachers of the school.

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FEEDING THE LAMBS.

A SERMON BY THE PASTOR.

Rev. A. C. Thompson.

John xxi. 15.—"He saith unto him, Feed my lambs."

THE heart of childhood needs a friend. Next to the common necessity of atonement by Christ and renewal by the Holy Spirit, the great want of early life, more even than of later years, is not only a kind guardian, but one to draw forth the affections, one who shall merit and shall win the entire soul of childhood. Jesus Christ, and he only, is such an one.

It was not Alexander or Socrates, Zoroaster or Confucius, who showed any special interest in the young, or who did any thing effectively for them: our Lord alone is childhood's great friend. He manifested his regard in many ways.

He came himself as a child,—"Unto us a child is born;" and he takes the humblest level as to age and condition. Probably, if a wish would do it,

every child here would have his father and mother be king and queen; but it would be a very unwise wish. You might be better clothed, but probably not so well trained. You might be in a palace, but would you be in a Sabbath School, which is unspeakably better? If you were princes and princesses, there would be less probability of your becoming Christians. Piety and nobility are not often found together. Do you wish to know the best place for you on earth? It is just where God has placed you, however unpretending your birth or position. Jesus Christ's reputed father was a carpenter. His parents were poorer, probably, than any now present. It was a small village where he was born. When born, he was wrapped in swaddling clothes, and laid in a manger, because there was no room for them in the inn; and, to save his life, his parents were obliged to flee with him into Egypt.

Now, why did God ordain, and why did the Saviour choose to be born, and born thus? It was, my young friends, partly for your sakes. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself took part of the same." He would know personally what it is to be a child. He would know precisely how you feel and how you are situated. Have you ever suffered for food, clothing, or home? Jesus Christ suffered more than you. His heavenly Father chose it, and he chose it, in order

to encourage you, — to make you patient and meek, to lead you to him, and to make you love him. He only is worthy of perfect imitation, for there has never been but one faultless child in the world. Our first parents were created man and woman. Probably they did not become taller or larger than they were the first day of their lives. Hence they did not know what it is to be children, and the time of their innocency was not the period of common infancy or youth. Before the birth of Cain, they had both become fallen creatures, and all those descending from them have come into the world with a sinful nature. They have shown it in childhood ; have shown it as early as they could. To the extent of capacity, this is as real in the nursery as it is afterwards in the wide theatre of the world. The folly and selfishness of adult age are only the folly and selfishness of childhood ripened. But the holy child, Jesus, was filled with wisdom ; and he was the only one of whom this has been true at that period of life. The wisest of men testifies — and who does not assent to it? — that foolishness is bound up in the heart of a child. But this "child grew and waxed strong in spirit filled with wisdom."

The most important individual fact recorded respecting his deportment in childhood is, that "he was subject unto his parents." The law of nature, so plain in the case, and the law of God, so much

plainer, would seem in our times to be very widely annulled. We have passed into the "yes" and "no" dispensation. Too often do the young appear afraid lest they should be suspected of not being on an equal footing with their teachers, parents, and others, who wear grey hairs. Childhood and youth have by many been practically stricken out of the list of the stages of human life; and in this simple classification the only two stages are, being born, and being as old as anybody. It is a glory to be behind such a spirit of the age, if it leave us in the vale of humility, and in the retired subordination of home and of the school. Jesus Christ was subject unto his parents. He whose coming had been announced four thousand years before; in whose day hoary patriarchs had by anticipation rejoiced; to the place of whose birth a miraculous star guided wise men from the East; at whose nativity there were a multitude of the heavenly host present, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men, — he was subject unto his parents.

Jesus Christ showed his interest in children by the notice which he took of them. Full of tenderness and full of significance was the scene, when, amidst the later movements and discourses of his public ministry, he welcomed them to his presence. He took the little children up in his arms, put his hands upon them, and blessed them.

He did, indeed, give a general invitation: "Come unto me, all ye that labor and are heavy laden;" and can any thing be more sincere than that invitation? It is quite sufficient, we might think. Nothing more would be needed to authorize any one, of any age, in any circumstances, to come and to bring whoever he will to Him. But our Lord gave a more particular invitation. He would have us understand that it is not those of mature minds or of strong minds alone, not those who are able to examine patiently the reason of things, who are bidden to come, and are welcomed by him, but children too. They can believe as well as others, and that is the main thing. They can love as well as others, and that is the next thing. We nowhere find the record of Christ's specially inviting an aged person to come to him; but his heart does yearn towards the young. The speciality of his bidding is to children. Yes, he invites the youngest and the poorest. If there is one who has no earthly friend, no kind care, no home, and who lives in the hedges, — that one is bidden to come, and may be as sure as any one of a welcome.

Our Lord also expressed peculiar satisfaction in the praises rendered to him by children. It was shortly after the scene just referred to, that Christ paid his last visit to Jerusalem, and made a public and triumphal entry into the city. It was a high day at the capital. The people in great crowds went out

with branches of palm-trees to meet him. They even spread their garments in the way, and shouted, "Hosanna to the son of David." Coming over the Mount of Olives, he had a full view of Jerusalem; and as he looked upon the place then so beautiful in itself, so beautiful in its situation, so rich in its past history, the jewel among cities, he wept over it. And why? Is it because in a few days he is himself there to be betrayed, tried, unrighteously condemned, and is to suffer all kinds of insult? Is it because he is to be led to Golgotha, as a lamb to the slaughter, and is to endure what no other being ever did or could endure? No: it is the thought of what others are to suffer which distresses him. Looking forward a few years, he sees the approach of a Roman army, — he witnesses all the horrors of the siege, the capture and destruction of the city; and hence he weeps. Although by the term "thy children," he may mean the inhabitants generally, and without distinction of age, we cannot help thinking that his eye rested specially on children, — those literally such, — who, it is well known, underwent all the dreadful treatment which had been foretold.

Entering the city, Christ goes first of all to the temple, the place where he had lingered in childhood. That was his home in Jerusalem; and he receives a welcome, and one peculiarly gratifying to him, for children have caught the spirit of the occasion, and

join in hearty acclamations. "But when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased, and said unto him, Hearest thou what these say?" They have no indignation at the trafficking that goes on there, but children's praises to Immanuel they cannot bear. Christ takes part with the children against the chief priests and scribes: "Jesus saith unto them, Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Thus is it apparent that he notices, and is specially pleased with, the hosannas of the young.

But now the scenes of his humiliation are over. He is risen from the dead. All power in heaven and on earth has been given to him. He might have gone direct to heaven; and why does he not pass at once through the everlasting doors into the midst of supreme glories and honors? He will linger a few days. There are certain things he will say personally to the apostles. There are objects and there are classes that lie near his heart. He is about to leave his flock, his "beautiful flock;" but by whom and how shall it be tended? He will give it in charge to under-shepherds. For Peter, however, the humbled, the ardent, the large-hearted man, for Peter, the man of rock, he has a special commission;

and with marked emphasis does he give it, — "Feed my lambs." Children may rest assured, then, and parents too, that the young hold a large place in the heart of our Saviour.

For this responsible and delightful work of feeding the lambs, our Lord has appointed, expressly or providentially, three leading agents, — the ordained pastor, the parent, and the unordained teacher. The text would lead us to consider more especially pastoral duties in ministering to the young; and ample indeed would be the field thus opened up to view. "The care of the lambs," said the apostle so called, whose name is borne by this church and sabbath school, — "the care of the lambs is one-third part of the charge over the church of God." This occasion, however, leads us rather to glance at the other two. Those two departments or methods of religious training are mutual auxiliaries, and yet one of them certainly deserves precedence. It has priority of place, and can with less safety be dispensed with. There is within the domestic circle a duty, which, ordinarily, may not be remitted or transferred. I must urge it, parents, upon your distinct consideration, that all the teachers in the land cannot release you from the obligation which, in this thing, you owe to your children. While we gladly accept of aid, we may not depute another wholly to take your place. In the case of apprenticeship, and some-

times in the family of a foreign missionary, and in a family peculiarly situated at home, there must be a virtual transfer of the parental obligation, and a corresponding transfer of parental duties. But God has constituted the father and mother head of the family, and he holds them responsible in their situation. Let us be careful to put due comparative value upon what is positive and divine in its origin. Are periodical occasions for public thanksgiving and fasting, for instance, desirable. Certainly, yet they are not positively enjoined by God. We may appoint them or not, as we please; but the sabbath we must observe, for it is peremptorily so ordained. Are benevolent associations expedient? Undoubtedly they are. We may, however, join any one of them or not, at our option; but the church is a divine institution, and all who love our Lord Jesus Christ in sincerity ought to join it. Is it among the greater privileges afforded us that we may furnish ourselves with the works of learned and pious men? No doubt it is; but the Bible is the word of God, and that we must have and must read. Now are sabbath schools an invaluable blessing? Beyond all question; and yet they are of human origin. But the family constitution came from heaven, and family duties are prior, special, and paramount. It is in the household that first, most, last of all, should the contents of the holy volume be made familiar. "And thou shalt teach them diligently unto thy

children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Let no one surmise that either as a pastor or a parent I am wanting in cordiality and gratitude for the sabbath school. My belief is, that, so far is this agency from operating ordinarily to abate domestic religious instruction, it serves to promote the same. Parents and the whole household are thus stimulated to a more regular and thorough study of God's word than would otherwise be done in most cases. Thanks to you, my friends, faithful co-laborers, ye unpaid colleagues in the ministry of reconciliation! Many an Aaron and Hur, Tryphena and Tryphosa, are there now, and have there been here, whose labors in the Lord have brought joy to the pastor's heart. One reason, however, why we all continue with a glad alacrity toiling in our respective spheres is because we know the preciousness of the Bible at home.

Under what obligation is the household to that blessed volume! What do we not severally owe to the family Bible! The places of our nativity, the early residences of most of us who are older, are at a distance; but the thoughts of each now linger around the home of childhood. Your heart glows and melts at the recollection of glad hours in that happy group, and under that beloved roof. It was your home, — and that word means more than tongue can tell. We bless God to-day for the hallowed

spot. And what was it that made it hallowed? Was it not God's word in the hands of a father, and prayer to God from his lips, and those of a mother? Do not nearly all of us associate preparations for the sabbath school with the holy volume as held by parental hands, and explained by parental lips? What thoughts of a sainted father rush upon my own mind at this moment! To him the Holy Scriptures were more precious than gold, yea than fine gold. "Thus saith the Lord" was to him the end of all doubts in matters of belief or duty. No assaults of daring scepticism, no insidious approaches of sophistry, could shake his confidence in the word of God. With what respect was the very volume itself handled, which contains the messages of inspiration! How did the entire expression of countenance, and the whole attitude, indicate the profoundest reverence for the lively oracles. How well remembered the cheerful invitation, "Come, now, let us get the sabbath-school lesson"!

"How painfully pleasing the fond recollection
Of youthful connections and innocent joy,
When, blessed with parental advice and affection,
Surrounded with mercies, with peace from on high,
I still view the chair of my sire and my mother, —
The seats of their offspring as ranged on each hand
And that richest of treasures which excelled every other,
That family Bible that lay on the stand, —
The old-fashioned Bible, the dear, blessed Bible,
The family Bible that lay on the stand!"

Domestic instruction from the lively oracles needs to be assiduous. It should be a business, one of the essential family arrangements, — "Line upon line, precept upon precept, here a little, there a little." The household pastor must be instant in season, and out of season; must meditate upon these things; must give himself wholly to them, that his profiting may appear to all. Ah, the Bible Class at home! Sabbath evening at home! Then and there, if ever, does the light of heaven shine full upon earth. How are the lessons of wisdom drunk in; what cheerful and solemn discourse of God, his purposes and law; of Christ, his humiliation, death, and triumph; of the Spirit, his sovereign and mysterious operations; of heaven and hell; of holy love; of faith; of prayer; of the prophecies and biographies of scripture. And then the bending around the family altar! Be that my home, and I envy no millionaire, and no monarch on the earth. It is not to be wondered at that conversions are to so great an extent restricted to families blessed with such holy regimen. No wonder, that, to such an extent, the reliable Christian character of the world should have been fashioned within the hallowed precincts of home. Sacred truth thus lodged in the mind is the grand heaven-appointed antiseptic amidst the corruptions of a wicked world. What power is there in those holy precepts and divine

sanctions against the perils of human intercourse, and the machinations of Satan!

Our thought have already in anticipation turned to the food appropriate for the lambs, — "The sincere milk of the Word." The sabbath school is properly a Bible school. Be the age or rank of pupils what it may, from that of the infant class to the circle of adults with gray hairs, this is the one book, equally adapted, and for ever fresh and exhaustless. The greatest pains should be taken to cultivate an appetite for this, so that whatever is duly received shall be inwardly digested and assimilated. "I walk many times," said Queen Elizabeth, quaintly, "into the pleasant fields of the Holy Scriptures, where I pluck up the goodlisome herbs of sentences by pruning; eat them by reading; chew them by musing; and lay them up together in the state of memory by gathering them together; that so, having tasted their sweetness, I may the less perceive the bitterness of this miserable life."

Whatever aids and methods may be employed, the attention of pupils should be kept constantly upon the sacred volume as God's word, the one subject of study.

Not long since, when absent for an exchange of pulpits, I asked an intelligent little girl, "Do you attend the sabbath school?" "Oh, yes!" she replied. "And what are you studying?" "The

Question-Book." "But it is a question-book on the Bible, I suppose?" "No," said she. "What question-book, then, is it?" "The Union Question-Book." "And does it not ask questions about some part of the Bible?" "No, the lessons are all in the book. We don't study the Bible." This will be suggestive to parents and teachers. Care needs to be taken in regard to the manner of using all helps in the study of God's word, that attention be not drawn too much *to them*, and thus draw *away from* the one volume, and the great subject-matters of study. I do not propose to say a word against the use of question-books and other such auxiliaries; but I do say, that, if such a misconception as that of the little girl were likely to be general and at all lasting, we might better burn up all such books, and all our sabbath-school libraries, confining ourselves to the Bible alone, which, after all, is its own sufficient and best interpreter. What should we think of the youth groping in darkness, who, upon being supplied with a lamp for his feet, should give all heed to the convenience and safety of the patent burner, omitting all use of the light supplied for his guidance? What should we think of the thirsty child so occupied with the pitcher at the fountain, and the wheel at the cistern, as to forget to draw water, and drink of the same? What should we think of the friend who would invite us to his table,

and entertain us with the display of silver plate and pictured China, instead of supplying food to satisfy our hunger? Let us beware how we put the apparatus, and the accompaniments of this light of life, these wells of salvation, this bread from heaven, in place of the great and gracious gift itself. The Bible, — the Bible is that which has come from God, the one book which we are to study.

The whole Bible should be at least read by children. The maxim is a questionable one, that, in dealing with tender minds, we are constantly to shun everything mysterious and incomprehensible. The Bible is the book for all — the book for children; and all scripture is in some measure and in some manner profitable for them too. Yet the great apostle testifies, — "We speak the wisdom of God in a mystery, even the hidden mystery which God ordained before the world unto our glory." In a plain and familiar conversation, our Saviour introduced subjects so new and strange, as to call forth the exclamation, How can these things be! And it is to be noticed that those points in revealed religion which most manifestly transcend our powers, are the very points which involve, and are inseparably connected with, the most obvious and vital facts of religion. Such are the federal relationship between Adam and his posterity, and between Christ and the redeemed; God's purposes and sovereignty, and man's freedom

and accountability; the Holy Spirit's agency in the work of regeneration and sanctification; the triune mode of the divine existence; the person and work of Christ; — "and without controversy, great is the mystery of Godliness, — God manifest in the flesh." The faithful teacher, with all his efforts at clearness and simplicity, will have constant occasion to deal with that which is mysterious and incomprehensible. When a child is translated to heaven, do not the same objects and the same essential truths engage its attention, as occupy the thoughts of angels? Doubtless the blaze of that glory is attempered to feebler vision; yet is not God there, clothed with all his infinite perfections? Is not the Saviour before the eye? Is not the world of woe in distant view? Is not redemption the vast lesson assigned to all the classes of celestial learners?

It should be borne in mind that the Sabbath School is of great value as a department preparatory for the sanctuary. The preacher cannot expect always to be understood by the younger part of the congregation. If always upon the elements, we shall never master the high and sublime truths of revelation, and shall always remain babes in knowledge. The lambs are indeed to be fed in their turn from the pulpit, — but all are not lambs. Always to preach in a strain level to the apprehension of children will not tend so much to raise them to maturity, as to reduce men to

second childhood. Paul wrote many things hard to be understood; but the preacher who is always as intelligible as Paul is sufficiently so. Children, therefore, need constant training, such as they have in the Sabbath School, that they may profit more fully by the public ministration of the word. There is too little of investigation, too little of real thinking and study in the community; there is too much of haste, and consequent superficiality in our habits. It is a recommendation of Martin Luther, and wisely made, that the devout student pause at every verse of Scripture, and shake every bough for fruit which may drop down. "Should this mode," he remarks, "appear somewhat difficult at first, and no thought suggest itself immediately to the mind, capable of affording matter for a short ejaculation, yet persevere, and try another bough. If your soul really hungers, the Spirit of God will not send you away empty. You shall at length find in one, and that perhaps a short, verse in scripture, such an abundance of delicious fruit, that you will gladly seat yourself under its shade, and abide there as under a tree laden with fruit."

Committing scripture to memory has been a habit of our children and youth; yet not, perhaps, to such an extent as would be desirable. The great object of the Sabbath School is to familiarize young minds with the Bible; and is not this one of the best ways of doing it? There are two methods, — one to com-

mit continuous portions, as a psalm, or a chapter or book from the New Testament; the other by topics, as here and there a verse in regard to obeying parents, in regard to the Sabbath, in regard to prayer, and the like. But, whatever the method, the words of holy writ should be carefully hid in the heart.

And what a delightful place, comparatively, is the renewed heart, well stored with the gems of divine truth! Some hearts are like low dram-shops, where every thing is dingy and disordered, — where the pictures are disgusting in themselves, and are soiled and tattered; other hearts are like fancy shops, more respectable, yet filled with articles showy and of little value; others like the first class of warehouses, well stocked and orderly; while yet others have become temples of the Holy Ghost. The Master has come and driven out traffickers, and overthrown the tables of money-changers, and has made it a house of prayer. Now, in such a temple, there should be always seen, what you notice in some churches, especially in Europe, the ten commandments very plain, and the Lord's Prayer; here a psalm, and there a psalm; chapters from Isaiah; the Sermon on the Mount, John's Gospel, some of Paul's Epistles, and portions, at least, of the Apocalypse. What good company there is in such a place, — prophets, evangelists, apostles, aye, the Lord Jesus himself, takes up his abode there!

One exercise in this Eliot School, particularly

among the younger classes, has been the repetition of hymns. Next to portions of the Bible, there is nothing more desirable to have lodged in the mind than "spiritual songs." It is probable that the children in the temple at Jerusalem had certain familiar and set forms. And what occupation for childhood, on earth or in heaven, is more appropriate or delightful, than to sing, Hosanna to the Son of David? It is of the highest importance to be supplied with fitting words for the purpose. Is it asked what psalms and hymns have been learned and repeated here? I answer, some of the very best in the language. And such, as a general thing, are sufficiently intelligible to children, even to younger children. We would not have them waste time and enfeeble their souls by learning mere ditties, though called religious. Hymns for children should never be childish. A good man said in sickness, "Do read me a spiritual hymn, or something from the Bible; I'm starving." "Do look out some hymns that express a great deal of heaven. Many of the hymns seem tame. They are pretty poetry, but do not present the joys of redemption and the glory of Christ." The exercise referred to bears immediately and powerfully upon our best spiritual interests, and hence deserves much of attention. It certainly is not more important that we have good text books in our schools, than that we have a good selection of

hymns. One safe rule for help in the matter is to look forward, and think what we would wish to be familiar with when sickness or death comes. And here I would say to each of my young friends, keep repeating your hymns till they are fixed in the mind, and have become a part of yourself. It is well to think them over when walking and when at work. Such melody in the heart hinders nothing. It forms an interesting part of family worship, as well as an interesting exercise in the Sabbath School, and at the meetings of the Maternal Association, where also, in ways truly delightful, the lambs are fed. And would it not be well if young men, youths, and lads, were more in the habit of repeating hymns, at neighborhood and other social religious meetings? This is one of the pleasing ways in which even the child Samuel may minister before the Lord.

I hardly need remind you that these sacred compositions serve a valuable purpose in sickness. How often have I had occasion to notice this among those who are or have been connected with the school! It is sweetly and mightily that spiritual songs bear up the heart in hours of loneliness and of bodily anguish, with a soothing and strengthening influence such as no other cordial supplies. There is something in the brief, easy, melodious movement of a sacred hymn, singularly suited to the weakness and the peculiar mood of the sick and suffering.

And what can be more beautiful, what more impressive, than to witness the sustaining and elevating power of Christian poetry and song in the chamber of death? That is a room and a scene usually dreaded by children and youth no less, certainly, than by older persons. But it is there that the one now speaking has seen triumphs over what is called the king of terrors, as some of our young friends who were pupils have raised Hosannas to the Son of David, amidst the fears and infirmities of dissolution. It was a victory of faith in the Lord Jesus, who vanquished death for the child as well as for the parent.

At the opening and closing of the school there is a song of Zion. For a quarter of a century have the praises of the Good Shepherd been thus sung nearly twice fifty times each year; and sweet incense it is. Perhaps increased attention might suitably be given to this. There is not more than one young person in a thousand who may not learn to sing, to sing well enough to find satisfaction in it when alone, and well enough to join harmlessly at least, if not helpfully, with others in the worship of the household and the sanctuary. All who can, ought to sing. It is wrong to neglect the culture of this gift, and to forbear or hinder its suitable exercise in God's house. No minister, no organist, no choir, no committee, has any right to check the most general discharge of duty herein. "Let all the people" —

children with the rest — "praise him." "Out of the mouth of babes and sucklings hast thou perfected praise." "If these should hold their peace, the stones would immediately cry out."

One of the most important considerations which should stimulate parents and teachers — for all appropriate motives are common to the two — is, that suitable religious instruction is the chief means of conversion. God honors the truth, and above all others does he bless those who are faithful in the inculcation of divine truth. Although instruction itself will never effect a radical change of character, we may not ordinarily, without that, expect such a change. Now it is in the family circle, and the sabbath school, that by far the most favorable opportunities occur for setting home the great, evangelical realities upon young minds. How familiarly and directly may the parent and teacher address the eager and affectionate auditory before them! Those golden sabbath hours, those precious revival moments in the soul — how does a pastor long for such genial seasons. But they are reserved for the parent or the teacher; for the one who, in the child's estimate, is the wisest, the kindest, the best of all on earth. If such instrumentality be not blessed to the all-important end now referred to, what can be expected to secure it?

I must revert to the fact which to a wide extent

seems to be practically ignored, that children need to be converted. With no real love to Christ, or saving faith in him, they are not Christians, but, like older persons, are wandering sheep, are lost lambs. Yes, any child who is old enough to sin, and to have a troubled conscience, is old enough to need a Saviour, and to repent; and so is old enough to be lost. I repeat it distinctly, children need to be converted in order to be saved. I now speak, of course, respecting those old enough to sin, and hence old enough to repent; of whom, as of those more advanced, is it true they must repent and believe We nowhere find God in his word making exceptions in favor of youthful impenitence; no intimation that *young* sinners are qualified for heaven; or that any of any age can have the favor of God except as justified by faith, and having desires for holiness, which lead to prayer and effort. And this necessity of conversion in order to salvation is to be contemplated along with the fact of uncertainty of life, an uncertainty greater then than at any period till old age itself come, provided it come at all. If then the child have only one probation, and that so liable to be cut short, is not early repentance infinitely important?

And it is highly desirable — assuming that life is to be continued — with reference to the formation of the whole character. The presence or absence of

piety in the heart during the period of development must be followed by similar effects upon the inner man, as the enjoyment or want of bodily health upon the outer man. Sin is a disease in the soul; and if unchecked or unhealed, there can be no spiritual symmetry and vigor. If it hold sway long, and especially through the whole more plastic season, when the natural faculties and powers are assuming their permanent form, it is at an immense loss, even though divine grace afterward work wonders in rectifying mischiefs, and remoulding character. Later transformation, however, from the nature of the case, can never wholly make good the loss suffered by going through childhood and youth in alienation from God. The glaring defects and deformities so often witnessed among Christian people would be less frequent if early piety were more common. Has it not been universally true that those families and communities have, from generation to generation shown most of consistent and efficient piety, in which most pains have been taken to lead children to God? Is not this manifestly the case in the more evangelical sections of England and Scotland, among the United Brethren on the continent of Europe, and among the Waldenses?

It is mainly the difference of training which makes the difference of results the world over.

The American, the German, or the Chinese child

is the parent, is the nation, in miniature; but it is by virtue of instruction and example that family and national habits are formed and perpetuated. Let an Indian or a gipsy steal an infant from your cradle, and in a few years you could not distinguish your offspring from those of the savage or the nomad. How early do movements, tones and sentiments reflect the image of those around! How uniformly is the child and the youth a moving mimicry of those with whom he is most conversant, carrying the manifest impress far on into life, if not to its very close! What are usually our earliest and liveliest recollections? Do they not relate to persons, and are they not kept thus vivid because on the blank parchment within, lines were thus drawn indelibly along which all subsequent inscriptions have been traced?

The first studies of Rembrandt, the painter, were executed in his father's mill, into which the light was received from an opening in the roof. He afterwards continued to view all objects as if in that peculiar light; hence all his pictures have the same peculiar shading. We would have our children's first developments and efforts take place in light from above, coming direct from Heaven, and imparting a permanent tone to character.

I must also advert to the fact that parents and teachers seem not sufficiently to consider that even very young children may become Christians; do not

labor and pray with sufficient directness for this end; do not sufficiently hope and expect the same. We are certainly authorized to believe that the gift of young hearts is an offering peculiarly acceptable to Christ. It was not without special design that He said, "Suffer them to come unto me;" nor was it without special meaning that He declared that in entering His kingdom all must become as little children. The child is an emblem of the Christian, and childhood of character is a glory. "I do see," says John Eliot, "that it was a great favor of God to me that my first years were seasoned with the fear of God, the word, and prayer."

A well-known Christian female of recent times, and of this neighborhood, Mrs. Susan Huntington, a lineal descendant of John Eliot,* speaks of "having a distinct remembrance of a solemn consultation in her mind, when she was about three years old, whether it was best to be a Christian then or not, and of having come to the decision that it was not." But "when about five years of age, she was brought by the Holy Spirit to consider the duty and consequences of becoming a Christian indeed more seriously, and in the opinion of her parents, and other pious acquaintances, to choose God for her portion." And there is reason to believe, that, in

* Four of his descendants are connected with the Eliot Sabbath School and Church.

this congregation, more have become Christians under five, than over fifty, years of age. True, in many instances, special divine tuition appears to commence quite early, and to extend through a long period before the decisive crisis is reached. And it is to be supposed that the instructions and influences of the family, the sanctuary, and the sabbath school, are in many cases among the concurrent means which finally issue in conversion, when that takes place. It is seldom that the joyful result may be attributed exclusively to either of these. Yet, it should be stated, and with deeply devout gratitude, that this church since its formation has received more than one hundred and fifty of its sabbath-school pupils to its communion; while many who date the commencement of their spiritual life during the period of connection with us, have made public profession in Christ after removing elsewhere. "Hitherto hath the Lord helped us," and lofty, indeed, should be the memorial stone that we erect to the glory of his name to-day.

Twenty-five years gone by! The original twenty-five pupils, swelled to a present list of three hundred, and by the average annual accession of one hundred, giving an aggregate register of between two and three thousand names! Fluctuating, yet compact congregation; how much of kind feeling, how little of formality, of heart-burning, of jealousy! One

of the elders, with his colleagues, has met regularly eleven months in the year for the study of the only book which came from heaven, and the only one able to fit the young and the old for heaven. Sacred seminary; nursery for the church, and for paradise! "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters."

It was my purpose to have spoken of the off-shoots — the Davis Street Sabbath School, the City Mission Schools, one of which was adopted by the Vine Street Church; all of which were originally, as the Parker Street School still is, supplied with officers and teachers from the Eliot Church. It was also my design to have spoken particularly of our Bible Classes, and of the Infant Class, dear lambs, now having an attendance of fifty precious souls. And it was my desire to speak of the known feelings of parents, of teachers and pupils reciprocally, and of both towards the superintendent and the school. Ample materials, but no time, are at hand. Quite easy too would it be for me to enlarge upon the pleasantness of my own relations to the superintendent, and to the whole school, these many years, the depth of my interest in the same, — an interest that deepens every year, — and how in my absences,

this green pasture, with its choice lambs, has always held a large place in my remembrance.

Of those formerly connected with us as pupils and teachers, who survive to this time, and are not residents of this city, some are welcome guests to-day, many are scattered abroad through the length and breadth of the land, on the Pacific Coast, in New Mexico, Australia, the Sandwich Islands, under the tropical sun of India, on the coast of Syria, in Europe, or abroad upon the sea.

To those now having charge of classes, let me say, God speed you in this responsible position. Let it be kept in mind that the Sabbath School room is the children's sanctuary, and the teacher an installed pastor. Faithful religious instruction from God's word, is not more properly a branch of public ministerial labor than it is in this private pastorship. Here too, is it true that "moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs." Here, too, pertains the injunction, "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom, preach the word; be instant in season and out of season; reprove, rebuke, exhort, with all long suffering and doctrine."

We are reminded of the declaration of a distinguished school counsellor of Prussia: "I promised

God," said he, "that I would look upon every Prussian child as a being who could complain of me before God, if I did not provide him the best education, as a man and a Christian, which it was possible for me to provide." Noble resolution! It was, however, as an officer of government, and as charged with the oversight of education chiefly secular, that he resolved and that he spoke thus. What then should be the aim, the pledge, and prayer of the sabbath-school teacher, of every superintendent and pastor? Should it be less than this, — that he will provide for every child under his care the best education, as a man and a Christian, which it is possible for him to provide? Failing to do so, may he not expect such child to accuse him before God? The day is not far distant, when the teacher and the taught will stand face to face before God.

I would remind the existing pupils that some of their number are constantly becoming teachers, and that a few years more will probably find you in some other place or position. Much has been said to you, my young friends, about preparing for usefulness. One motive with your pastor, superintendent, and teachers, is the hope that, with God's blessing on their labors, you may indeed be fitted and disposed in later years, to do much good. But I wish to say a word about present usefulness. We cannot be content that this should be all in the future, — should

be only by and by. It may begin and it ought to begin now. Do you ask how? One way is to get others to come, as some of you are in the habit of doing, to enjoy what you enjoy, and prepare for what you are preparing. The statement has been made respecting a little girl in the state of New York, who secured the attendance of fifteen Catholic children at the Sabbath School, all of whom learned to read the Bible. Are there not a plenty of such children in this city? I have read, too, of a little boy in Kentucky, who said to his father, — "Will you go to the sabbath school with me?" "I can't read, my son," said the man. "Our teachers will teach you, dear father," replied the lad, in respectful, touching tones. "Well, I will go," was the answer. He did go; learned to read; found the Saviour, and became a colporteur. In the course of four years, he established four hundred sabbath schools, into which thirty-five thousand children were gathered. Now, my young friends, cannot you do some thing in this way, and more than hitherto? How should I delight to lay hands on your heads, and set you all apart at once as city missionaries. Follow in the Good Shepherd's footsteps: freely have ye, as his lambs, received; freely give. Save to give, earn to give, that by your contributions, your personal efforts, with constant prayer, you may make others acquainted with the Book of books which is in your hands.

AFTERNOON SERVICE.

STATEMENT BY THE PASTOR.

We dedicate the services of this afternoon specially to Him who is head over all to the church, to Him who in his good providence gave us our sabbath school, over which He has so graciously presided, and in which He has glorified his name. To Him be all praise, now and for ever!

It has pleased the Great Shepherd and Bishop of souls to make our school a nursery of ministers. He only who laid down his life for the flock, and rose again, who from the bier raised the young man of Nain, can give spiritual life to young men, and can duly call and qualify any to become pastors and teachers.

Of those who have been connected with the Eliot Sabbath School, twelve have entered the sacred office, being either ordained or licensed.*

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*Isaac C. White,.....North Abington, Mass.
Charles W. Munroe,.....East Cambridge, "
Horatio Q. Butterfield,.....Hallowell, Me.
George E. Hill,.....Sheffield, Mass.
William Ladd Ropes,.....Wrentham, "
William W. Davenport,.....Roxbury, "

Written communications have been received from most of them.

One in the State of Maine writes as follows: —

"Your kind note stirs a throng of pleasing memories. How gladly would I take part in the exercises of your coming Sabbath School Anniversary! But I can only send my regrets. One of my flock is just passing through Beulah, and two have to-day gone to the Celestial City. To bury the dead, and comfort the afflicted, and visit the sick, and prepare for the sabbath, is all I can hope to do this week. You will, I know, excuse me, if I do not attempt to give any reminiscences. I can only say, I bless God that I ever became a member of your sabbath school and congregation."

From Central New York, we have the following: —

"I have met Mr. Severance occasionally, of late years, and Mr. McGaw more frequently, and always with a peculiar feeling towards them, as my old Sunday-school teachers. Is it strange that that deferential and affectionate feeling of regard, when once felt towards a sabbath school-teacher, should never

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Alexander S. Twombly, ... Cherry Valley, N. Y.
Everts Scudder, ... Kent, Conn.
Francis B. Perkins, ... Dracut, Mass.
Edward Anderson, ... St. Joseph's, Mich.
Abbott E. Kittredge (Pastor elect of the Winthrop Church), ... Charlestown, Mass.
David C. Scudder, ... Boston, Mass.

wear off; and the very *name* of one who gave the earliest instructions in the Sunday class should keep fresh in the mind, by virtue of its connection with the enduring influences of those days of culture? Did you notice, my dear sir, during your visit at the East, that tower or pillar at Stamboul, with the architect's name graven on the stone, while the king's name (which the architect had written in cement over his own) had been erased; his own still standing unmarred and conspicuous? If so, you may have used already the incident, to illustrate the durability of a sabbath-school teacher's name, when once written on the mind of a pupil; no matter how many greater and nobler names are afterwards engraven over it."

From Michigan, one writes: —

"Though I cannot give the dates of my attendance at the school, I can still assure you that there is no earthly influence, except the parental, which I look on from my present stand-point, which has been more powerful in drawing me back to God than that of the Eliot Sabbath School, which is the only one I ever attended with any regularity.

"But in looking back on the boys and girls of that day, and on the men and women they have become I can see that those of my companions who were then sneered at because they were constant and interested in the sabbath-school c'ass, are the

valuable members of society now; — while those who laughed at them have become idle, dissolute and worthless persons, — unless, by the grace of God, they have since been converted to him.

"I shall always love the sabbath school of the Eliot Church, and shall pray for it — its teachers and scholars, with the pastor."

From a Pastor in Berkshire County, this State: —

"The Eliot Sabbath School is connected in my mind with some of my earliest and most sacred memories. Although I left home at the age of fourteen, and my conversion took place subsequently, I look back to the period when I was a member of that sabbath school as one of tender and serious impressions; and that vestry will always be hallowed ground to me. The instructions of my teacher, Mr. Wheelwright, and the very tones of his soft voice, are still present to my mind, and I think it was his kindness of heart that spoke out in his whole countenance and manner that did as much to win my affections to the cross as any precepts that I ever heard from the pulpit."

From one in Middlesex County: —

"I have not ceased to look upon the Eliot Church as my home, or to my connection with the sabbath school with gratitude. I believe that I am indebted more largely than I can now estimate, to the instruction received there, — especially for whatever familiarity with the words of the Bible I now pos-

sess. To the instructions of the sabbath school and those of home, I am under obligations which I can never remove, in this regard; for while I have occasion daily to regret that my knowledge of the Bible is not more full and accurate, yet I have reason every day for gratitude that I have so much. It is of incalculable service to me."

From one in Norfolk County: —

"I shall never cease to remember with tender regard and gratitude the Eliot Sabbath School, and, in connection with it, particularly, my own beloved and honored teacher, Mr. Henry Hill, and your excellent superintendent."

A pastor elect writes: —

"I love that sabbath school as I never can love any other. It was at the earliest age practicable that I entered the infant class, and till last January have been regular in attendance as scholar or as teacher. I know of no place about which so many delightful and sacred memories cluster as at that vestry, underground as it is; and the sabbath school, with the Friday evening meeting, have made it thus sacred."

The first pupil of the school who received ordination is the Rev. Isaac C. White, for nine years pastor of the church in North Abington.

MR. WHITE'S ADDRESS.

It affords me peculiar pleasure to come up to my spiritual home, and unite with you in celebrating the

twenty-fifth anniversary of the maternal parent who nurtured us with so much kindness and affection during the tender years of youth.

As I was the first of the twelve, from your numerous family, to enter the ministry, it is fitting that I should first salute you on this joyous family gathering. And though others can greet you more familiarly, I am sure no one can do so more cordially and with greater filial affection than myself.

The Eliot Sabbath School took me under her fostering care and instruction when she was feeble and homeless; when she occupied, in the Town Hall, a hired room, with a square, pen-like apartment at one end, two rows of raised seats on either side, and uncouth benches in the centre. And when she established herself in her new, comfortable, and commodious home, she did not forget me, although in my waywardness I sometimes neglected and forgot her.

Having cast the good seed of the word into the soil, and the grace of God having quickened it into life, a score of years ago she gave me to the church; and here at this altar, where I was consecrated to God in baptism, I made a public profession of my faith in Christ. The themes of discourse on that day, never to be forgotten, were "What manner of child shall this be?" and "Comfort ye, comfort ye, my people, saith your God." My final connection with this school was in a Bible class taught by one whom

it affords me pleasure to see here to-day.* From this Bible class I went forth to prepare for the greatest and best work which is committed to men. And now, after nine years of actual service, I come from the heat and toil of a warfare waged, not with carnal weapons and by earthly sovereigns, but with spiritual weapons and by the Great Captain of our salvation, against the prince of darkness. As I stand here, a multitude of themes come rushing into my mind, each claiming supremacy, and all demanding utterance. But I must confine myself to one, and that shall be the one which has the fairest claims, and whose demands are most urgent, and that is, the personal indebtedness of the ministry to the sabbath school.

It is a significant fact that the men who now enter the ministry, have been, almost without exception, members of the sabbath school. Does not this fact indicate that the sabbath school is the nursery of ministers, and that they are in no small degree indebted to it for their conversion, their high position, and their success in their arduous work?

Next to the preached word and the pious influence and fervent prayers of home, ministers are indebted to the sabbath school as the chief instrumentality employed for their conversion. The heavenly in-

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* Richard Bond.

structions of the sabbath school make a permanent impression upon the tender minds and hearts of children and youth ; and when their wayward feet would tread the path of sin, these instructions come hovering around them like guardian angels, warning them of the dangers of sin, and telling them of the peace and pleasantness of wisdom's ways. The sabbath school throws around its pupils restraining influences, which the ordinary temptations of life are not strong enough to sever, and keeps them in the path of moral rectitude. Above all, it teaches them the doctrines of scripture, which are the foundation of all piety ; and when the blessed Spirit descends, they become the willing, happy subjects of God's renewing grace.

Now the warnings, the precepts, the restraints, and the doctrines of the sabbath school have been a most important instrumentality in securing this happy result, and without these we cannot say this result would be secured. The ministry, then, are in a great measure indebted to the sabbath school for their conversion. And we who have enjoyed the privileges of the Eliot Sabbath School, feel and desire to express our indebtedness on this, its twenty-fifth anniversary.

Ministers are also indebted to the sabbath school for the high and responsible position which they occupy.

Why, after they were converted, did they choose

the ministry, instead of other professions which held before them such brilliant attractions, and such large promises of rich reward? It was not because they were in the line of apostolic succession, nor because they had not ability and energy to succeed elsewhere, but because they had been taught in the sabbath school that their talents ought to be employed in the service of the Master, and because the ministry opened to them the widest field of usefulness. It was because the principles taught them in the sabbath school would not allow them to run the race of worldly riches and honor, but gently and sweetly inclined them to become the ambassadors of Christ. The sabbath school kindled and fanned into a flame a desire for the salvation of men, which could be gratified in no other way than by preaching the unsearchable riches of Christ. It inspired them with high aspirations, and with the blessing of Heaven, gave them a love for doing good; and, therefore, they chose the ministry in preference to any other calling. Without the sabbath school, I am sure, a much less number of young men would be converted, and of the converted a much less proportion would enter the ministry. Ministers then are indebted to the sabbath school for their high and responsible position.

They are also much indebted to the sabbath school for success in their arduous work. We

cheerfully acknowledge that the primary source of success is above. But the instructions of the sabbath school fit the Christian armor to the minister when he is young and pliable, and, therefore, he always wears it with greater ease, and wields the weapons of his warfare with greater dexterity and skill. No one will suspect me of undervaluing the advantage of the college and theological seminary. They are indispensable to the ministry, but I would place along side of these the instructions of the sabbath school. Without this, colleges and theological seminaries would have comparatively few to educate for the ministry. The sabbath school weaves scripture so thoroughly into the memory of her pupils that when they become ministers they wield the sword of the Spirit, which is the word of God, with greater power and success. The influence of the sabbath school, under the blessing of Heaven, inspires them with a love for Zion, which, when they stand upon her walls makes them unconquerable in her defence, and patient and persevering and enthusiastic in extending her glory. Ministers are greatly indebted to the sabbath school for their conversion, their high position, and their success, especially the ministers who have enjoyed the instructions of the Eliot Sabbath School.

The gold and the silver of Ophir, and the cattle upon a thousand hills, cannot pay the debt we owe.

Your family is so numerous, and so widely scattered, that it would not be strange if you should forget some of us; but be assured, we who have entered the ministry will never forget you. Our calling often reminds us of you, and never without emotions of gratitude and love. Especially shall we never forget him who has manifested such a kind interest in our spiritual welfare, and who has superintended this school with so much wisdom and fidelity for a quarter of a century.

The Eliot Sabbath School has inscribed her name and memory, not on a gorgeous pile of marble or granite, but upon a monument reared of the imperishable materials of a thousand souls recovered from the ruins of the fall, and wrought as living stones in the temple of God. She has accomplished a mighty work, a work over which angels rejoice, and she is, to-day, exerting a mighty influence for good in this and other lands, through her children who have entered the church and the ministry.

Bunyan exerts a mighty influence through his Pilgrim, which has traversed every sea and every land, and been translated into every language. The mother of Dr. Doddridge, who, in one of the stifled streets of London, taught her little son the truths and doctrines of God's word, exerts a mighty influence through his published works. And so the Eliot Sabbath School exerts a mighty influence for

good through her pupils scattered far and wide, who have entered the church and the ministry; and in generations to come this influence will be more mighty and infinitely more wide-spread.

Go forward then — may I not say, now that I have reached the years of manhood, to her who nurtured me? — go forward in your noble work, and the future shall yield a richer reward than the past; you shall contribute more largely of your pupils to the church, and of your young men to the ministry, and you shall add ever-increasing beauty and glory to the crown which decks the Saviour's brow.

STATEMENT BY THE PASTOR.

It has been affirmed that of the missionaries who have gone from Great Britain to the heathen, nineteen twentieths received their first religious impressions at sabbath schools. One of them was the celebrated Dr. Morrison, who translated the Bible into the Chinese, that most difficult of languages. Probably it would be found, if the facts could be known, that the same proportion holds good in regard to American Missionaries. We render thanks to-day that the Lord of the harvest has honored the Eliot Sabbath School by a representation on the great field of foreign gospel propagation. He has preserved it from becoming wholly unworthy of its missionary

name. The representatives referred to have come from the ranks both of teachers and pupils. One of them,* a true daughter of John Eliot, labors among the Seneca Indians. Eighteen years ago two others † became connected with the mission of the A. B. C. F. M. in Syria, where I had the pleasure of visiting them in the shadow of goodly Lebanon. It was seven years since that two daughters of missionaries, one born in India, and the other at the Sandwich Islands, stood here side by side, publicly professing their faith in Christ, and receiving a welcome to this church. Each has returned to the land of her nativity, and each is now the wife of an ordained laborer in those distant fields respectively.‡ One other also is connected with the Sandwich Islands' Mission.§

Six children of foreign missionaries have at different times been connected with the school as pupils; three of whom were named for our superintendent; and two of whom were children of the Rev. Mr. Clark of the mission last named, who led in the opening devotions of our present service. Yet another from this school had appointment from the

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* Miss Harriet J. Clark.

† Mr. and Mrs. Hurter.

‡ Mrs. Mary Ballantine Fairbank, of the Ahmednuggur Mission; Mrs. Maria Chamberlain Forbes, of the Sandwich Islands Mission.

§ Mrs. Mary Carpenter Paris.

American Board, but failing health obliged her to remain at home.

A few weeks since there occurred a scene at the ordination of a young missionary,* which I had occasion to attend, which was peculiarly interesting and significant. The marriage service of the young brother was in immediate connection with the ordination service, the house being filled with friends. After the ordaining prayer, twelve misses presented themselves before the pulpit, dressed in white, of about the same stature and age, — fifteen perhaps, — six of them ranging themselves in a crescent on one side of the pulpit, and six, in the same manner, on the other side, leaving just space for the bride and bridegroom, who presented themselves, and thus made one crescent of the two. These twelve misses were the bride's Bible class, some of whom have been hopefully gathered into the kingdom through her instrumentality. What a training must they have had, indirect at least. I was disposed to accept the scene as a symbol of her future position and labors and joys, in Turkey, and of her crown of rejoicing in the day of the Lord Jesus. My thoughts ran over the world, to the many groups of girls and adult females, gathered around the sisters of our

* Rev. James F. Clarke, designated to the Northern Armenian Mission.

missions for religious instruction and training. The general record of female agency in propagating the gospel would make a very large and most interesting volume, or rather library. It is noticeable that the first one employed by God to speak of our Lord's advent "to all them that looked for redemption in Jerusalem," was a female. The first to find out and report his resurrection were females. And, from that day to the present, how much does the church of Christ owe to her pious women, who have "labored in the Lord"!

Much as Miss Nightingale's praises are sung, and justly too, her sphere of benevolence bears no comparison, in the estimation of holy angels and the Lord Jesus Christ, with that of ladies going from England or this land, to the regions of the Black Sea, in order to save souls. "He that winneth souls" — she that winneth souls —"is wise."

A former teacher writes thus: —

"The six or seven years during which I was a member of the Eliot Sabbath School as one of its teachers, are among the pleasantest recollections of my life. It occurred during the formative period of the characters of several sons, for whose spiritual interests I was deeply solicitous, and their conversion during this period or subsequently, may have been the result of impressions made upon them in the school. My own labors were in connection with a

class of young ladies, most of whom have become 'followers of Christ as dear children.' "

One of those sons has recently been ordained pastor of a church in Connecticut. Another of them* gives the following account of the Eliot Juvenile Missionary Society: "When I pass from the recollection of my own class associations, I recall with most interest the 'Juvenile Missionary Society' which was formed in the school. Its establishment occurred at that time when the old people were very much in earnest about discharging the debt of the American Board, and a missionary spirit largely pervaded the church. As is usual in such cases, the younger people were possessed of the same spirit with their elders, and though they could not discourse learnedly upon the theory of missions, had yet succeeded in laying hold of two fundamental truths — 'The missionary work is the work of carrying the gospel of Christ to people who have never heard of Him;' and 'I can do something to help this work.'

"We used to hold our meetings on Saturday afternoons, in the large vestry, and I recall one of them now, — the assembly of children and some older people, the missionary intelligence read from the desk, and, what was the most interesting exercise to the

* Mr. Horace E. Scudder.

children, the announcement of the sum of money that had been contributed. I wonder if any of my associates recollect a sermon one rainy sabbath, by a veteran missionary, Rev. Dr. Poore, I think it was, from the text, 'The churches of Asia salute you,'—and how in the course of his sermon he called upon the members of the Juvenile Missionary Association to stand up, which they did, I believe, though I cannot say positively, as I was absent from church that morning; but I recollect the occasion vividly, from the great relief I felt at having escaped such a dreadful ordeal.

"The recollection of this Juvenile Missionary Society is one of the pleasantest of the associations in my mind which cluster round the Eliot Sabbath School. I do not know whether it now exists, but its influence upon those who then took part in it surely continues. For it was then that we personally felt the glorious privilege of working for Christ. We did not think then of the effects of our acts upon our own minds, but the very exertion of putting forth an effort springing from love to Jesus, must have brought with it a pure and strengthening influence."

Yet another of these sons, Mr. David C. Scudder, is under appointment by the American Board to the Madura mission, in Southern India, and will now address us; to be followed by one known to you all as formerly teacher of a Bible class of young men.

MR. SCUDDER'S ADDRESS.

It is often said that we are much more apt to remember the calamities and trials of life, than its blessings. This fact is the only reason I can offer why I remember so little of my stay among you. The school-room, the superintendent, my class and my two teachers, with many other faces, are all fresh in my memory, but no particular scenes present themselves with special prominence before me.

For this reason, I have felt myself to be out of place in a meeting devoted to personal recollections. But as I was trying to refresh my mind with remembrances of the past, a text of scripture occurred to me, which I thought was peculiarly fitted to be the motto of this sabbath school, and which, when mentioned, always suggests to me one whom I had hoped to meet here to-day in somewhat the same position as my own; a former pupil of this school, — now a preacher, — who has himself adopted it as his motto. The text is this: "Freely ye have received; freely give." It is one of the sayings of Christ. "Freely ye have received; freely give." This is the law which governs nature. Look at this light! where comes it from? from the sun; and whence does the sun obtain its light? from Him who is the Giver of all light, and there is no niggardness

in it. The sun does not gather its beams in clusters, and cast one down here in Massachusetts, and another in Japan, and another in some other portion of the world. No traveller ever comes to us, though he may have wandered to the cold and distant north; though he may have traversed tracts of country where no foot of man had ever trod before him, or wild beast had its lair; or though he may have visited the coral islands of the south, which but just rear their heads above the sea; no such traveller has ever come to us and told us of a land where the glad rays of the sun have not fallen, or where, if a man should awake in the morning, he might not offer up his prayer to Him who is the Father of Light. No! with a free and noble generosity, it scatters its light all over the broad earth. We go out on a cloudless night, and see the silvery moon above us; its light is borrowed from the sun; but it is not selfish, — it does not seek to shut up within its bosom the light it has, but throws its rays, more modest than the sun's, but not less beautiful, upon our path. We see the twinkling star: every such star shines with a light which is not its own, but it shines with all the power it can upon us. We walk out in the morning, after a rain or heavy dew, and every blade of grass beneath our feet, every twig of the tree that overhangs us, is tipped with a silvery drop of water; the web which the busy spider has woven, is covered

with a string of beads, like a necklace of purest pearl; and as the morning breeze sweeps over them, every tiny drop is swaying to and fro, reflecting all the colors of the rainbow. And here again is the timid rose by the way-side, attracting by its fragrance the passer by. It opens its leaves to receive the light of heaven, and as it freely receives, so in turn it freely yeilds up its perfume, scenting all the air around. Thus freely all nature receives, and thus it gives.

But there is another light than that of the sun: it is the light which this Bible tells us of, — the light of the world, Jesus Christ.

I said that there was no spot on earth where the sun's rays do not fall; but if we take the missionary map, we shall see many a country colored dark, to show that the rays of the Sun of Righteousness have never lighted them. Why is this? Is it because God was less eager to have this light shine upon all men, than he was that they should enjoy the light of the sun, when he cried, "Let there be light?" No; we are told that it was to save the *world* that God gave his only begotten son. It can then only be because WE have *shut out* the light of truth from these pagan lands, — we have not reflected the light which God has given us. We should be like the sun, like the moon, —receiving freely, and freely giving. Or we may be but as the smallest star, or he tiniest drop of water; but if we reflect all we

possess, we shall reflect it to the glory of God. The rose is an humble flower; but like that we may blossom out in deeds of love toward all around.

I said that we should seek to cast a light over lands now darkened by sin. I said so purposely; for I think that there is perhaps no school which should be so wholly devoted to the foreign missionary work as this Eliot School, except one. Think of your privileges. The school is part of the church; but here your pastor is a member of the prudential committee of a Missionary Board; one who has for many years filled the office of secretary of that board is a constant worshipper here; and while I was with you, and until lately, the treasurer of this board has also sat among you. This is not chance. God gives not blessings in vain. They mean something.

This school I said should be a foreign missionary school, more than any other, except one. That other one is the other school with which I have been connected. The pastor of that church is also a member of the prudential committee; a secretary also worships there; the present treasurer is enrolled among its members. I saw this morning two sisters of charity, and I thought that these two schools — Eliot School, Roxbury, and Union Sabbath School, Boston — should be twin-sisters of charity, going forth, hand in hand, upon their errands of mercy. Freely, freely ye have received; freely give.

At this season of personal recollections, I may be permitted to mention one affecting myself. One day, about eight years ago, — I remember it well, — I was playing at my home here in Roxbury. I happened to look up, and saw our pastor coming towards the house. It was the annual day of prayer for colleges, and I at once thought that he had come to talk to me about my soul. I did not want to see him, and ran and hid myself. I was soon called in, however. He took me by his side, talked with me kindly but seriously, and as he was leaving, asked me to mark in my Bible the eight verse of the twenty-seventh psalm. I did so. Time passed on, and my thoughtlessness continued. But about a year afterwards, when that moment came to me, as it always does, once at least, to every man, — the moment when I saw that I had been seeking the world and its pleasures, and felt that they were tasteless,—I remember taking my Bible and often looking at that verse: "When Thou saidst, Seek ye my face, my heart said unto Thee, Thy face, Lord, will I seek."

It was not long before I sought His face, and found peace. Members of this sabbath school, and friends, remember that you can never give freely until you have first received freely. If you have been trying to make yourselves better, you have been trying to *buy* salvation. Let me then urge you, when God's voice comes to you, as it often

does, as it does now, saying, "Seek ye my face," let me urge you each to say, on your knees, in the loneliness of your own closets, "Thy face, Lord, do I seek." So, having freely received, may you, WILL you, freely give!

ADDRESS OF MR. WM. W. DAVENPORT.

It was my privilege to labor in this sabbath school ten years, wanting about one month. My connection with it, — with superintendent, fellow-teachers, and pupils, — was always most delightful. In absences from home, at times, when visiting other schools, I have rarely seen one that excelled this in order and attention to the studies before them. This is said for the encouragement of superintendent, teachers, pupils, and parents. And for the same reason, I will venture to repeat, in this public way, what has once been said in the school, that in a recent visit to Great Britain, I saw no school which equalled this in the respects named.

One reason of this may be that we know what we are, — a sabbath school, not merely a Sunday school, which happens to be held on the first day of the week, but studies Natural History, or any other useful branch of knowledge: a sabbath school —

sabbath in character as well as in time, recognizing the sacredness of the day, having in view a sacred purpose, attending exclusively to studies, or rather to a study, which is sacred. We study the Bible, not about the Bible, though we incidentally learn much respecting it; but we take the Bible itself for our text-book, and make its contents the theme of our careful inquiry.

Tell one who knew nothing of the Bible that it is a very precious book, and ask him what he would suppose it treats of. "How to get rich," he might say. "But it is not for a few only; it is for the whole community." "Social science," perhaps. "But it is for all nations." "Political economy, then." "But it is of interest to every individual." "Can it be how to prolong life, and keep perpetual youth?" "Nay, it is of eternal interest to all men as sinners."

> "Hast thou ever heard
> Of such a book? The author, God himself;
> The subject, God and man, salvation, life,
> And death, — eternal life, eternal death."

There is such a book: we have it here. It is the one which you, as a sabbath school, study.

It is no light thing to find a book worthy of having come from God to men. Such a book must have a worthy design, and that design must be met in a worthy manner.

The Bible stands the test. Its grand design is to

effect the redemption of men; not as the efficient agency, but as an instrument to reveal the way. It is to cure men of sin and make them holy; and, by the same agency, to deliver them from eternal death, and bestow eternal life.

Its method also is equally worthy of God. It is suited to man's nature and condition; it meets the claims of God's government; gives free scope to His mercy; and magnifies the attributes of His character, without leaving one stain upon his glory. It is infinitely wise and infinitely gracious; the very best method possible.

This is the Bible: God's revelation of the way of salvation.

Among the portions of scripture studied by the class, which it was my privilege to teach, were these two: Paul's epistle to the Romans, and Paul's epistle to the Hebrews; each occupying about three years. Those here to-day that have been members with us, will bear witness that the perfect authority and complete sufficiency of scripture were always insisted upon. These studies have furnished an illustration of the fact that the Bible is worthy of God. In the first, the epistle to the Romans, we have the doctrine of the justification by faith; in the other, the epistle to the Hebrews, we have the priesthood and sacrifice of Christ. Here are two great pillars on which the plan of sal-

vation rests; or, rather, each of these doctrines is made a centre — a point of observation, from which the whole plan can be surveyed.

In the first, taking our stand at the doctrine of justification by faith, we find ourselves arraigned before the law, and all hope from our own doings or merits cut off by this sentence: "by the deeds of the law there shall no flesh be justified in His sight;" and we are shut up to a gratuitous justification — to the righteousness of another "imputed to us, and received by faith alone." Here we find the one thing necessary is set forth as a justifying righteousness, demanded by a law whose strictness has never been abated, yet provided by a grace perfectly free. It does not overlook the suffering and interceding part of Christ's work, but includes and blends it as a part of one whole.

On the other hand, the epistle to the Hebrews exhibits more, particularly and exclusively, Christ in His priestly and sacrificial work for sinners; it shows Him as the mediator between them and God, bearing their sins in His own body on the tree; — as their high priest, offering a sacrifice, shedding blood which has perfect and cleansing efficacy. It shows Him, with all the concentrated light of types and symbols, through generation after generation, streaming full upon His sacred person, the Lamb, slain from the foundation of the world.

There is no contrariety here. The field is too wide for a full survey from a single point; and these are only two of many points of view from which the same great plan can be contemplated. Nor is there conflict between these and other truths of that sacred word. Whatever they may be, they have their true position; and, usually, light from on high shows their correspondence, and their fitness for a place in the wondrous scheme, and reveals what that place is.

And whatever it may contain, this is everywhere the grand characteristic of the Bible: that it aims, first of all, and most of all, to *save* men. Other things are incidental; this is its great end. Its history is the history of redemption; its philosophy is of the school of Heaven; its truth is the most sacred and momentous; — truth, as Bunyan says, with the smell of Heaven on it.

The Bible has deep things; but we do not need to understand them all: out of the midst of unfathomable mysteries all necessary truth will be revealed. There are numberless stars in the heavens which astronomy has never weighed nor measured, nor even located, except relatively; yet for all our practical need, they are clearly enough revealed to us out of their dark surrounding of mysterious, unmeasurable space.

There is sublimity in the Bible; there is beauty;

there is touching narrative; thrilling story, — all, all subservient to the one great end for which it was given. It is the perfection of the mind and heart of God, conspiring to reach the highest, noblest, kindest of all possible ends. "The world, by wisdom, knew not God;" neither in Himself, nor in His doings. The heathen world, in all its wretchedness, had tried it long enough and found it vain. Not a finger had been pointed, and scarcely one thought ever sent, in the right direction. The sad experiment had been tried by myriads, by successive generations, and all, we fear, had gone down to death. "Professing themselves wise, they became fools." It is only by the scriptures that men get the light of true wisdom. The Koran is full of the mercy of God, but makes no provision to meet the claims of His justice. As guilty sinners, we have to do with both; and the Bible is the only book that tells, or ever could tell, how infinite justice and infinite mercy can unite to lift a ruined sinner from the dust. There is only one thing in the universe absolutely essential, the glory of God, — and the Bible seeks to promote that one thing needful for man; and to secure that the Bible was given.

The most important fact respecting this precious book is also one of the most obvious: that it is a testimony to Jesus Christ. It testifies to him in all his offices, — prophet, priest, and king; in all his

acts, — suffering, rising, reigning; in all his relations, — Saviour, brother, friend. It is emphatically the book of the revelation of Jesus Christ. He is the centre of all that has to do with man's redemption, — the sun, around which every thing else in the great scheme revolves. He who determines not to know any thing among men save Jesus Christ, and him crucified, has the range of the whole Bible, and may find rays from the Sun of Righteousness on every page. But he that rejects Christ as a divine Saviour engraves his scheme — a frozen picture — on a tablet of ice. The day that shall burn as an oven will dissolve it in a moment.

We should prize the Bible for its incidental benefits. To appreciate them we have only to compare the heathen with the Christian world. Look at our own happy communities. With much to deplore, they have innumerable blessings: industry, domestic virtue, business integrity, general prosperity and happiness, — all springing from this precious book. Another has said: "Out of it have come all pure moralities. Forth from it have sprung all sweet charities. It has been the motive-power of regeneration and reformation to millions of men. It has comforted the humble, consoled the mourning, sustained the suffering, and given trust and triumph to the dying. The wise old man has fallen asleep with it folded to his breast. The simple cottager has

used it for his dying pillow; and even the child has breathed his last happy sigh with his fingers between its promise-freighted leaves."

Members of this sabbath school! what has not the Bible done for you? Did the pagan world ever show a Grandmother Lois, a Mother Eunice, a Timothy, made wise unto salvation by something else than holy writ? Those sweet words, — "Suffer the little children, and forbid them not to come unto me;" "I love them that love me, and those that seek me early shall find me,"— were they ever spoken but by the authority and at the prompting of this book of books? Does any other sacred writing bid youth remember their Creator? Heathenism never asked, — "Wherewithal shall a young man cleanse his way?" Vain question, if she had! Her cunning oracles would have held their peace. Nothing but the word of God — the lively oracles — can fitly respond to an inquiry so momentous.

In this school, the excellency of God's word has been vindicated by the number whom it has led to Christ. Thanks be to his name for his blessing upon it! If abused or neglected, this book is a savor of death unto death, — heavier than a millstone to the neck. But, if welcomed and trusted, — oh! how precious! Ophir is too poor, — the mines of earth have not yet produced gold enough to buy a gift like this for man. Golconda — the wide world — never

hid in its bosom the flashing diamond fit to be compared with it. Such a jewel could not come from beneath, — it was from above. Yes, it is a seed from heaven, planted in the soil of earth, and watered with the flowing stream of Calvary. In God's own time, its fruit shall appear in heaven, perfected and ripened, forever to satisfy, with rich and abundant clusters, the travail of a dying, reigning Saviour's soul.

OBITUARIES OF THE SCHOOL. — BY THE PASTOR.

Many cheerful countenances and many rejoicing hearts are here to-day. We have just been listening to voices that animate and instruct us. But now another class rise silently before us. They come from Forest Hills, and more distant places of interment, — or, rather, from the world of spirits. I present them to you, — those beloved brethren in Christ; and each dear sister, — "She is not dead, but sleepeth!"

Of teachers whose connection with the school ceased before their last sickness commenced, the hour, but not the heart, forbids me to speak.* And

* Dr. William A. Alcott, Mr. Samuel Crafts, Mr. Ira Greenwood, Mrs. Harriet V. Abbott, Mrs. Sarah E. Gammage, Mrs. Abigail Thayer Adams, Mrs. Dr. Hooker.

yet can we forego a recognition of the only one deceased of those who have been office-bearers in this church,*— one so exemplary, so much beloved in all relations, one so constant, so faithful, as the teacher of a Bible class of young ladies? And may we not exchange a friendly greeting with one in whose character and bearing gentleness was blended with dignity, and the whole crowned with a buoyant, hopeful habit of mind? † It was in the meridian of usefulness that she was taken. It was as if a main stem from a neighboring vine had been severed. Feet that had been punctually and promptly turned toward the sabbath school, and all religious convocations, at length entered God's earthly courts for the last time. A beloved Persis went home; but her works followed her. She was the second sister from the young church by our side who rested from their labors. If such be the first fruits, if the spring season yields such clusters, what will the harvest-home, the full vintage of autumn, be?

Of the nearly one hunded male teachers, only two were compelled by failing health to retire from the service, and have been taken where "they serve him day and night in his temple." One of these, in the freshness and the high hopes of early manhood, was

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* Dea. Andrew S. March. Died December 22, 1854.

† Mrs. Susanna C., wife of Dea. Henry Hill. Died May 21, 1858.

removed from us eight years ago. His honored father * is best able to speak of him.

"He was indeed, as a son, all that a Christian parent's heart could most earnestly desire. He was naturally amiable, and, in his domestic relations, gave abundant proof from his earliest years of kind, gentle, and considerate regard to the happiness of all around him. During a long season of domestic sorrow, when my entire family except himself were in Great Britain, John and I occupied together a single room in Montreal. And I believe that then the Spirit of God was striving with him; but it was not till several years afterwards that he publicly acknowledged Christ. The heavy trials through which, as a family, we were called to pass, were amongst the means employed by divine wisdom and goodness to wean him from the world, and bring him in humble penitence and faith to the feet of Jesus. A short time after my settlement in this place, he and his brother William witnessed a good confession; and thenceforward his Christian character ripened and matured, and he became doubly dear to me, as a consistent and earnest follower of the Saviour. He had his faults, and he knew them and mourned over them, and sought earnestly for grace to counteract and overcome them. He did overcome them, and ultimately

* Rev. J. J. Carruthers, D. D., Portland, Maine.

became, through the grace bestowed upon him, a meek and self-denied Christian disciple. The proofs of his self-denial during the latter years of his short life, were such as few young men have ever afforded; and I must even think that his intense desire to benefit one very dear to him, and the sacrifices to which it led, were amongst the proximate causes of the calamity which overshadowed the evening of his days.

"A journal which he kept in Roxbury — nearly filling a quarto volume — contains numerous allusions to those Christian friends with whom he was then associated. No names occur more frequently than those of the Hon. S. H. Walley, and the minister under whose instructions it was his high privilege to sit. He records from sabbath to sabbath the discourses which he heard, his interviews with his class in the sabbath school, and the various incidents occurring in the course of his attendance on the means of grace, and his frequent meetings with his much-loved pupils. Mingled with those records, there are ever-recurring expressions of deep self-humiliation in view of his felt unworthiness, and earnest prayer for the teaching and sanctifying influences of the Holy Spirit. You, my dear sir, and those members of the Eliot Church with whom he specially associated, are better able than I am to bear witness to his good conversation in Christ, during the period of his

residence amongst you; but I gladly embrace this opportunity of expressing to you my cherished sense of obligation as the much-loved pastor whose instructions he so much valued, and under whose ministry he seems to have made such sensible, and, to all but himself, satisfactory advances in the Christian life. He ever spoke and wrote of his minister with reverential and fond affection. Your excellent Deacon Kittredge stood high in his esteem. Of Mr. Walley he could never speak but with outpouring gratitude and love. Many others, whose names were in his lips as household words, were referred to in conversation and in his familiar letters with affection and respect."

Three years ago, on May Day, we followed to Forest Hills Cemetery the remains of an unusually dutiful son, affectionate brother, thoughtful friend, and exemplary Christian.* It was in the springtime of his life that he finished his course and his sufferings. Few are gifted originally with minds more active, retentive, and in all respects promising, than his; and, notwithstanding a physical infirmity forbade collegiate and professional studies, and impeded the ordinary pursuit of knowledge, he became more than respectable in his attainments. His poetic vein was not wholly uncultivated; and many can bear

* Mr. Henry Martyn Hill.

witness that he held not only the pen of a ready writer, but also of a valuable correspondent. Though intellectually familiar from childhood with the evangelical system, it was not till sixteen years since, and during a voyage to Singapore in company with missionaries of the American Board, that he came to a hearty and experimental acquaintance with the truth as it is in Jesus. From that time his growth in grace was apparent to all. His love of the Bible was marked; and extensive portions of it, as the Epistle to the Ephesians, many of the Psalms, and other entire chapters, had "he hid in his heart." His habits of regularity and punctuality were carried into devotional exercises not less than other things, and were among his valuable traits as a teacher. His conversation was in heaven; and his daily walk was a persuasive exhortation to young men to be sober-minded. Manliness and modesty, "with simplicity and godly sincerity," were prominent traits; and many a one is still saying, and for years yet to come will continue to say, "Very pleasant hast thou been unto me!" The malady which so long preyed upon him did not produce irritableness, nor lead to weak and unavailing complaints. He did what he could; he labored for Christ to the last. He longed to depart. It was to him an achievement through divine grace that called forth his gratitude, when he became resigned to live, so long as the Lord should appoint

and the Master had an important service for him to perform, under circumstances peculiarly unpromising. Clouded though they were, he regarded his last as, on the whole, his happiest and best years.

Among the female teachers, about eighty in all, there have occurred but five deaths. Twelve years ago, at midnight, the summons to go out to one of our homes came. Physician and pastor were called; and, in less than two hours, "the door was shut." Was there agitation? Far from it. The calmest one* in that group was she who sat with her lamp trimmed and burning. And no sudden flame was that! For years had it been fed from on high. There stood the table, and on it the familiar Bible, regularly perused more than once each day; and more than once each day, regularly, was secret prayer offered to the Father who seeth in secret. The Saviour had long been precious to her, and more than once, during the last hour of life, she exclaimed, "What should I do now, if it were not for Jesus Christ?" Her last social call was upon a sister teacher in the sabbath school, with whom, also, the tide of life was ebbing, and with whom she had sweet converse concerning their common Lord, who, as the great expositor of scripture, caused their hearts to burn within them. Some of those who

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* Mrs. Louisa Dickinson, 1847.

hear me will remember her as a uniform attendant at the female prayer meeting; and if at the stated hour for weekly church conference and devotion, owing to stress of weather, there was but one female present, my recollection is very distinct who that one was.

Immediately after her departure, the decline of a sister of hers * became apparent. Though months of increasing debility and suffering had passed, shortly before bidding us farewell, she prayed in a fervent, strong voice, for family, friends, — calling each by name, — for her sabbath school class, her pastor, a perishing world, and, finally, for herself. With the same clear voice she sung the entire hymn, commencing:

> "I'll praise my Maker with my breath;
> And when my voice is lost in death,
> Praise shall employ my nobler powers."

It was when flesh and heart were failing that she addressed her sabbath school class, who had called to see her, thus: "This is to me a solemn day. I am expecting every day to launch into eternity. The world seems of little value; my account is closed up. My sorrows here are over. What could I do now without Christ. I wish all my class to

* Miss Charlotte H. Baker, 1848.

know that I die a poor helpless sinner, looking to the cross of Christ as my only hope.

> 'In my hand no price I bring;
> Simply to the cross I cling.'

"I have not been faithful to you, and yet I have loved you, and have labored and prayed for you, and during the last year have been more than ever anxious for the salvation of your souls. It seems as though I could not have been more anxious. I have consecrated myself to God to do everything for you, if you would only become Christians, and I had hoped to live to see you such. I warn you not to put off the time of repentance for a sick bed. It is a poor place to prepare for death. I shall not meet you here again. When you next look upon me I shall be cold in death. But I expect to meet you at the bar of God, there to render up my account."

Her last day on earth was the sabbath day, much of which, at her request, was spent by the Christian friends with her in singing psalms and hymns.

One of those to whom frequent and affectionate counsels were addressed, and for whom many prayers were offered, was the last surviving sister,* then a member of this school, and who, two days ago, was amongst us, one moment here, the next in the world

* Miss Susan Huntington Baker.

of spirits. Her funeral is a service yet to be attended. The one referred to as a friend of the first of these sisters, and an associate teacher,* lingered on yet another twelvemonth. More than two years, with all their wearisome days and nights, were appointed her as the term for special patient endurance, under a disease that baffled the skill of physicians and the kindness of friends. More of Christian tranquility and trust, amidst great sufferings and debility, is not often witnessed. How punctual, faithful, and gentle she was as the guide of her class, some of you will distinctly remember; and you will remember too that sickness did not interrupt her prayerful solicitude in their behalf.

It was in the year 1854 that another † of our cherished band of younger female teachers wasted bodily, growing, all the while, spiritually stronger and stronger. She was able to give, in the most satisfactory manner, the reason of the hope that was in her; and truly precious was the communion with Christ which she enjoyed. "You know," she remarked, "what a very great dread I have always had of the grave, and of everything connected with it, apart from the solemnity of death itself; that is entirely taken from me, and although I have so

* Miss Emmeline Silsbee, October, 1848.

† Miss Marcia Evelina Atkins.

much to live for, and should be so happy in life, yet the grave looks pleasant to me, and if God sees it to be best, I am perfectly willing to go." To think about death became a constant habit of her mind, and she spoke of dying as one would of going on a journey. Her Saviour had made the vision of her faith very clear; her faith seemed, indeed, to be "the substance of things hoped for, and the evidence of things not seen." It was more like the faith of a little child, taking everything for granted as true, which the Bible reveals about the spiritual world, and accompanied by that love which "casteth out fear." Her cheerfulness, in view of all that related to death and the grave, was the more remarkable, as in health she could never visit the cemetery without shuddering at the thought of being interred there. But she could, at length, say to her mother, "I want you to come often to my grave, and let your visits to it be cheerful, not sad; make it a resort in your happy hours, do not come when you are sad." "Why do you weep!" she inquired, "I am going home;" and soon after, on Christmas day, she went home.

"And, friends, dear friends! when it shall be
That this low breath is gone from me,
When round my bier ye come to weep,
Let one, most loving of you all,
Say, 'Not a tear must o'er her fall; —
He giveth His beloved sleep.'"

Her last words were, "Glory to God in the highest; peace on earth, good will to men," for ever and ever.

The last one removed,* — and that since the commencement of the present year, — who continued a teacher so long as health permitted, whose three sisters, pupils in the school, preceded her, and whose widowed mother has since followed, labored assiduously for the spiritual good of her class. Nor did they pass from her thoughts, nor did she suspend similar efforts in behalf of others, even when heart and flesh were failing. The only regret which I heard her express was this: "Alas, that I have been no more faithful to souls! Would that I had done more for Christ when I was able! Would that I had been more earnest in trying to save sinners! Oh, why do Christians live so for earth — so little sensible of heavenly things, the things of eternity!" Her message by me to the only two members of her former sabbath-school class, not yet publicly professed followers of Christ — God bless the message to them! — was, "Tell them to look well to the foundation on which they build; tell them to make sure of an interest in Christ; tell them to live for eternity. Oh, please tell them to begin at once, to begin now!"

Her whole Christian temperament was that of

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* Miss Anne G. Thayer, Feb. 20.

buoyancy; her five years' sickness was one cloudless sunshine. Conscious of ill desert, she was ever free to confess the same, but still more free to speak of Christ's love and power to save. Distressing doubts and fears she had not. Indeed, during her slow, suffering walk of three weeks down through the valley, her remark to me was, "I have no trouble or fears, not even unpleasant dreams. Oh the goodness of God to me! In myself I am lost, lost; but I cannot doubt the Saviour; I will not distrust the Saviour. It seems almost wrong for me to be so happy, but I cannot help rejoicing in the Lord."

Her chief conception of heaven was, freedom from sin. Never shall I forget her look and tone, when saying " : Awake in thy likeness — Oh, that is it! — *thy* likeness; no sin — no bodily infirmities — no interruption to the perfect service of Him. Oh, then I shall be satisfied! It is not friends in heaven, friends once on earth, that I think of so much in that world as Jesus Christ. My most delightful thought is being free from sin."

We turn now to deceased pupils. It has already been stated that in 1856, one of our young men was removed at the season of opening flowers. The same year, when the last flowers of Autumn had just gone to their graves, another of our young men,* a mem-

* Mr. Henry Holman.

ber of the Bible class, was laid low — or, rather, shall I not say, raised on high? — dismissed from the body of suffering, released from the burden of peculiar grief, under which for a twelvemonth he had pursued his pilgrimage, and so introduced to the general assembly and church of the first-born, written in heaven. Did you not know him, my young friends, as amiable, affectionate, conscientious, exemplary? Did he not in your meetings of prayer and Christian fellowship, win your confidence as a youth taught of God, and moulded by divine grace into conformity, in some good measure, to Christ's image. For six years and six months he had walked with the church in the full communion of her privileges, and in a blameless Christian life. But he was not, for God took him.

You have not forgotten an event six years ago last spring that made the hearts of all in the school stand still for a moment. A lad whose middle name was Eliot,* when the gong at the hotel struck, started a little in advance of the family, and in endeavoring to slide down on the balustrade, lost his balance, and fell about thirty feet, striking on his head upon the marble floor. A single scream was heard in his descent, but he neither spoke nor breathed after the fall. One moment he was in the land of the living,

* John Eliot Bowles.

the next he was in the world of spirits. The twenty-third psalm was a favorite one with him, and also the hymn, —

> "Rock of Ages, cleft for me,
> Let me hide myself in thee."

He was a conscientious boy, fond of his Bible, attended regularly to his prayers, and made confession when he was guilty of known offences. That precious Bible, his daily companion, by its well-worn pages, bore and still bears witness to his diligent study of the same in the sabbath school and at home.

The last pupil but one removed by death was a lad ten years of age,* who in November of 1858 finished his six months of suffering, — months of unselfish, uncomplaining, quiet endurance. For several weeks he had not been able to recline for one moment, but kept a sitting posture all the while, his countenance and attitude reminding one of Nathan Dickerman. For a time he was much troubled with a sense of his sinfulness, but seemed to trust intelligently in the Saviour. "Christ comforts me," was his testimony. In reply to words of affection and of grief at parting with him, he said, "You've got Jesus." "What seems most attractive to you in

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* Guy Richards.

thinking of heaven?" "Who will be there." "And who first of these?" "Christ." When the hymn, "There is a fountain," was sung, and the third stanza was commenced, —

"Dear, dying Lamb, thy precious blood,"

a sweet smile came over his face, and thus he left us.

The December of 1858 closed in deep sadness. A brilliant morning was suddenly overcast. Fairest prospects and highest hopes were dashed. A youth of eighteen,* amiable, winning, warmly loved, at the head of his class in the university of a neighboring state, fell beneath the violent invasion of disease. How heavy were our hearts as we joined in the procession that carried out of the city the corpse of that only son of his mother, and she a widow! Yet how much of relief to her mind and ours in the one lucid and memorable hour of sickness, when a Saviour's voice seemed to be heard, "Young man, I say unto thee, arise!" We will cherish rather the hope of his resurrection than the memory of his death.

And now the Marys and the Marthas of our school, a lovely sisterhood, pass silently before us. Were any of them cumbered about many things? There is a country where it is the custom for the bride, soon after marriage, to spin a shroud for her-

* D. Jarvis Hastings.

self. Fifteen years ago, the marriage of one who had been a pupil,* was followed close by the solemnities of her funeral; and in one instance, more recent, Providence so ordered that there was occasion for me to go direct from the funeral of a beloved pupil † to the marriage of her sabbath-school teacher.

Ten years nearly have elapsed since we witnessed the decline of one ‡ unusually self-forgetful, patient, gentle and cheerful; one who in her sickness found the Epistle to the Romans peculiarly precious, because it had been studied in the Bible class; who, in reference to recovery or removal hence, could say, "I have no choice;" and who amidst final paroxysms of distress, and almost with the latest breath, cried, "Oh mother! Oh Saviour!"

Nine years ago the present week, was the funeral of one, § who the year previous made public profession of her faith in Christ. Death came to her suddenly, yet not altogether unexpectedly. She had for a month been often singing these lines: —

"What is life? 'Tis but a vapor,
Soon it vanishes away;
Life is but a dying taper;
O, my soul, why wish to stay?
Why not spread thy wings and fly
Straight to yonder world of joy?

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* Mrs. Mary Reed Whipple. 1844.
† Miss Harriet A. Holman. Died January, 1857.
‡ Miss Eliza Hill Anderson. December, 1849.
§ Miss Elizabeth F. Morse. July, 1848.

Joyful crowds His throne surrounding,
  Sing with rapture of His love;
Through the heavens his praises sounding,
  Filling all the courts above;
Spread thy wings, my soul, and fly
Straight to yonder world of joy."

Her soul obeyed the summons, spread its wings, and was gone.

Two years since, died a little girl* of five summers, one of whose parents is a native of Norway, the other of Scotland. Fanny had always been an amiable, dutiful girl, a member of the infant class in the sabbath school, prompt to learn and repeat texts of scripture and verses of sacred poetry. She was more than usually conscientious, and appeared to have an habitual sense of God's presence. During her last sickness, she sung favorite hymns, so far as labored breathing would permit, and wished others to sing them with her and to her. One of these, a special favorite, was the familiar hymn, —

"There is a happy land,
Far, far away."

While yet in health, she often spoke of heaven, and of going to be with Jesus; and would be asking questions like these: "What do they wear in heaven? What do they do there?" and would

* Frances Elizabeth Murke.

make remarks like this: "Jesus took little children in his arms; he will take me in his arms." It always distressed her to hear bad language from other children, at school or elsewhere, and she would always shun such.

It was only a short time before she died, that she sung with great distinctness the hymn, —

"Mighty God, while angels bless thee,
May an infant sing thy praise?
Lord of all in earth and heaven,
Let us now our voices raise.
Hallelujah! hallelujah!
Praise the Lord!"

Several times during the last night, she raised her little hand in token of silence to those with her, and closing her eyes, repeated the customary prayer, —

"Now I lay me down to sleep."

Shortly before breathing her last, as her father stood weeping over her, she said, "Don't cry, papa; Fanny go to heaven, — Fanny go to Jesus." And so, as we believe, she went, just at early dawn of the Lord's-day morning.

Thus have some of our dear children died. These hosannas to Christ on earth are preparatory to hosannas in heaven. When the golden bowl of life here is broken, and the silver cord loosed, then comes the harp of gold, never to be unstrung.

...med children form a large part, we must believe, of the choir of heaven. "And Jesus said, Yea, have ye not read, Out of the mouth of babes and sucklings thou hast perfected praise?"

How gladly would we dwell, if time permitted, on the memory of one * whose features, whose buoyancy, and ardent temperament were constantly reminding us of her Italian parentage; on the memory of two adult sisters, † who took their leave of us, with a brief interval, the same year; "pleasant in their lives, and in their death not divided." And with what sad satisfaction might many another be named; for our treasures in heaven are large. Some of our daughters died in early youth, and some on the threshold of complete and auspicious womanhood. Some of them faded as doth a leaf under the slowly searing influence of autumn; some were snatched suddenly, as we pluck a flower or a blossoming branch in spring.

They were not ours, but His to whom all belong. Shall we murmur because our hopes are disappointed and our hearts are wrung? Shall we deem it strange that they are taken just when the hallowed discipline of home and of the school was yielding its choice results, and they had become ready for the more ac-

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* Miss Martina A. M. Echerire. 1844.

† Lucretia and Maria P. Seabury. 1848.

tive and useful services of life? Are God's purposes defeated? Are mistakes made in His providence? If these objects of affection were fitted for the family above, how much better to see them established by death in heaven than by any arrangement or in any place on earth? The sooner deceased, the earlier saved; the less of earth, the more of heaven. All that is added to the term of imperfect service here, is taken from the term of perfect service there. Shall we grudge them or the Master an early entrance on the unmingled and uninterrupted occupations and pleasures of New Jerusalem?

"FOR EVER WITH THE LORD." *

With Thee for ever! Let our song
  Not falter in its singing;
No quivering sob the strains along
  Mar its exultant ringing.
To Thee, the Conqueror of Death,
  We meekly gave our dying,
And now to Thee our hymn of faith
  Owns no discordant sighing;
    But praise, all praise,
    Our full hearts raise,
  For angel-friends once mortal.
    Echo, prolong
    Our choral song,
  Winged to their heavenly portal.

* By Mrs. Joseph S. Ropes.

The child that lisped thy holy name;
  Children of life maturer;
Fresh early manhood's sturdy frame;
  And beings gentler, purer, —
Have gone, all gone, — scarce weary yet,
  Hearts eager, earth unshrouded.
For us there lives a long regret,
  For them thy heaven unclouded, —
    We say, — "They died;"
    But, glorified,
  Across Death's gleaming river,
    They praise thy name,
    With sweet acclaim,
  With thee, O Lord, for ever!

EVENING SERVICE.

ORIGINAL HYMN.*

A GRATEFUL, happy group are we,
  Who round Thy footstool gather;
As our young hearts ascend to Thee,
  Accept them, oh our Father!
    Calm on Thy breast,
    In perfect rest,
  Thy little lambs are lying;
    Oh, hear our prayer,
    And fold us there,
  In living and in dying.

Holy the task of those whose love
  Within these walls has brought us,
Who of our Shepherd-Friend above
  In tender words have taught us;
    Who guide our youth
    In paths of truth:
  Bless Thou their kind endeavor;
    Thy shield and guard
    Be their reward
  For ever and for ever!

Selections of Scripture were read and prayer offered by Rev. J. O. Means, of the Vine Street

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* By Mrs. Joseph S. Ropes.

Church. Deacon Alvah Kittredge, the Superintendent, then read the following statement: —

STATEMENT.

On the third sabbath in July, 1834 — twenty-five years ago — forty-one persons assembled in the upper room of the stone school-house near this church, and organized themselves into the "Eliot Sabbath School." * This number embraced a superintendent,

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* Memorandum made at the time: —

Mr. Alvah Kittredge was by a unanimous vote appointed superintendent.

The following persons volunteered their services as teachers:

Mr. Richard Bond.	Miss Frances Seymour.
" Stilman Stone.	" Lucy Clapp.
" M. Waterman.	" Lovey K. Kittredge.
" J. H. Hammond.	" Hannah A. Grozier.
" B. F. Stone.	" Anna Dana.
" Andrew S. March.	" Abigail Prentiss.
" A. S. March.	" Elizabeth Dean.
Miss F. E. Gray.	

The following children being present were received as scholars:

Charles Francis.	Charlotte H. Clarke.
George Clarke.	Delia M. Warren.
Melzar Waterman.	Macy Ann Day.
George C. Fisher.	Mariamne M. Bond.
Joseph Waterman.	Sarah A. Post.
Appleton P. Clarke.	Maria E. Kuhn.
George Waterman.	Mary A. Galeucia.
Horatio Gray.	Eliza H. Kittredge.
John B. Hammatt.	Roxanna M. Clarke.
Benjamin V. Abbott.	Mary E. Fisher.
Austin Abbott.	Louisa A. Beecher.
Harriet Seymour.	Ellen C. Gray.
Maria Seymour.	

Numbering eleven boys and fourteen girls. Lesson given out for sabbath, July 27th, was the Ten Commandments.

fifteen teachers, and twenty-five scholars. One of these fifteen still retains his post as teacher of the Bible class, having, with slight interruptions, maintained his connection with the school in this capacity from its first organization.*

Our birth-place accommodated us till the end of the year, when we removed with the society to the Town Hall, the use of which was granted by the selectmen. In November, 1835, the present house of worship being completed, we removed to its vestry, where, from sabbath to sabbath, we have since been gathered.

For the first half year of our existence as a sabbath school, the average attendance of scholars was 40. In the year 1840 it had increased to 123; in 1850, to 170; and for three years we have averaged 195. The average attendance for the twenty-five years has been 144, being only two-thirds the average number of scholars connected with the school.

The whole number of the scholars connected with this school since its organization is 2120, and of teachers, 208. The average time of each scholar's connection with the school is a little short of two and three-quarters years. The average time of each teacher's service is three years.

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* Richard Bond, Esq.

DEATHS.

Our books record the death of forty-three scholars, and seven teachers. Of the scholars, *six* were taken away suddenly, without warning; four of them by drowning, one by a fall, and one was caught in the machinery of a factory and instantly crushed to death. Of the remaining thirty-seven who have died, some have been removed after short sicknesses, while to others wearisome days and nights were appointed. It will be remembered that one of our scholars, the only son of his mother, and she a widow, in the midst of his collegiate course, in all the vigor and sprightliness of youth, giving high promise of usefulness, and enjoying the ardent love and prayers of near and affectionate relatives, and the esteem of all who knew him, was suddenly stricken down and died.

But with the record of these deaths, we would record also with gratitude the fact, that many of those departed ones gave pleasing evidence of their union to Christ and preparation for the great change. Although called in the morning of life, yet for them to die, we have reason to believe, was gain.

As education is a great power for good, when rightly directed, it should be noted that 31 who have been scholars are graduates of colleges; and three are now pursuing a collegiate course. Seven,

including one not a graduate, are pastors of churches; four others are preaching the gospel of Christ, in this land, and another is an accepted missionary of the American Board; making, in all, twelve clergymen; and it is a singular coincidence, and a fact worthy of record, that twelve of our female scholars have become the wives of clergymen. Five of our college graduates are physicians; six are lawyers; six, merchants; one, a teacher; one is preparing for the ministry, and one died soon after graduation.

SPIRITUAL RESULTS.

But we have special occasion, as the testimonial of our gratitude to God, to recount the spiritual blessings which He has bestowed upon this school, and which are calculated to stimulate all teachers and friends of sabbath schools. While we have no record by which to ascertain the exact number of hopeful conversions in our school, we have the names of 154 who made a profession of their faith in Christ by uniting with the Eliot church. Many others have removed from this place, and joined other churches; and many more, converted since leaving us, have made profession of their faith in other places. Of the 34 mentioned above, graduates and under-graduates of colleges, 30 are hopefully pious, and with two or three exceptions, professing

Christians. Of the whole number of our scholars, 1700 have gone out from us, and are scattered in every portion of our country, and represent us in many foreign lands; more than half of whom, judging from that which seems reliable, are disciples of Christ.

It is now twenty-five years since I received at the hands of the little band of Christians assembled in that upper room of the Stone School House, the office of the superintendent of this sabbath school. We were then few in number, and comparatively strangers to each other, having been gathered from different places and churches, to sustain a preached gospel, in this place. I accepted the office with great distrust of my ability to discharge its duties satisfactorily to the church or the teachers associated with me. But I have occasion, gratefully, to record the uniform kindness of the teachers from the commencement to the present time, and the assistance and advice of our pastors, who have greatly encouraged me in the discharge of the duties of the office, and have made my connection with the school, in this capacity, one of uninterrupted pleasure. But believing it best to withdraw from the post I have so long occupied, I do now resign to this church, and to the teachers of their sabbath school, the superintendence of the same. And yet, in withdrawing from the office of superintendent, I would

not relinquish all part or interest in the sabbath school, but rejoice to know that I may still labor with you in this good work.

With many thanks to pastor, teachers, and scholars, for that kindness and coöperation which have rendered my connection with the school a source of such uniform and high enjoyment, and with gratitude to God for His blessing, which has made our mutual labors, in any degree, successful, it will be my earnest prayer that we may so apply our hearts to the truth as it is in Jesus, that we may all meet in that great sabbath school, where we shall study in the immediate presence, and under the instruction of the Great Teacher, and where our service shall be higher, holier, more blessed, and without end.

STATEMENT OF MR. BENJAMIN PERKINS,

Supt. of the Parker St. Sabbath School.

The Parker Street or Missionary Sabbath School has been in operation nearly seven years. The teachers are supplied entirely from the Eliot Church, and many of them have been from their youth, till recently, pupils in that sabbath school. It is one of the departments of labor by which the Eliot City Missionary Society has endeavored to prosecute its

appropriate work in this neighborhood. Its history, as shown in its commencement, progress, and present condition is interesting, as developing the idea most prominent in the institution of the sabbath school in this country and in England.

Like some other schools, at the present time, in our large cities and their suburbs, it consists chiefly of children of foreign birth or parentage, and presents many obstacles to progress, which are not found in schools where our own language is better understood. With very few exceptions, the scholars are the children of Germans, in very low or moderate circumstances, who are unable, if disposed, to do much for their education. They are, of course, in a great measure, ignorant of our social and religious institutions; but many of them are desirous that their children should be religiously educated and prepared for respectable stations in society. Having, at best, a very limited knowledge, and, in many cases, no knowledge of our language themselves, their children, in the meantime, acquiring it, and losing their native tongue, there is a serious difficulty, on their part, in communicating such knowledge as they may possess, if disposed to do so.

A considerable portion of the children attend our primary schools; and are fast improving in the knowledge of our language, while many, at a very early age, are under the necessity, or are required to

labor constantly, and to forego their advantages; — the only instruction of any kind being that obtained in the sabbath school. The difficulty in adapting instruction to the peculiar condition and wants of such a school must be obvious, and involves much perplexity and discouragement. But notwithstanding these difficulties, the teachers have the satisfaction of witnessing a considerable improvement from year to year, and they cannot but indulge the hope that many will be here trained up for usefulness in the church and in the world, and, finally, for endless happiness in Heaven.

The Bible, in its own simple language, is relied upon chiefly as our text-book. As we can do but little in the short time they are under our care on the sabbath to instruct them in reading, and in other ways to improve their minds, it is our endeavor to cultivate the memory, and to store it as fully as possible with the truths of God's word as there recorded. The lesson for every sabbath is portions of scripture upon some particular topic, selected and printed upon cards, with portions of a hymn in harmony with the particular subject, a part, at least, of which may be committed by the youngest. These, with references to other like passages to be found and read, with such explanations as are adapted to assist them in understanding the meaning, constitute, at present, our system of instruction. A very considerable

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number have made great proficiency, and, are probably able to recite a greater number of scripture proofs to some of the fundamental doctrines of the Bible than the children in many of our best sabbath schools. It has proved, thus far, a more interesting study than any previously adopted. A very strong attachment to the school is exhibited by most of the scholars, who are obliged to submit to no little self-denial, and to make considerable exertion to attend regularly and punctually.

An infant class, numbering about eighty, is not the least interesting portion of our school. The preparatory training here enjoyed will assist them better to understand and appreciate the instructions adapted to an advanced age and condition in the school.

The present number belonging to the school is about 250 — number of teachers, 25 — average attendance about 165. Number present, sabbath, July 17th, 224 — seventy-six of whom were in the infant class.

ADDRESS BY MR. MOSES H. DAY.

We, of the Missionary Sabbath School, my friends, are glad to be with you on this anniversary occasion, especially those of us who have enjoyed the privi-

leges and instructions of the school in whose behalf we are this evening assembled. Many of us call this church our home, and we are glad to come home to-night; we are proud of our parentage, for we come from good and worthy stock, and will endeavor not to disgrace those whom we have the honor to represent. By what we have seen and heard to-day, we seem to be awakened as it were from a deep sleep. The dusty books of memory, long since closed and laid away, have been re-opened before us, our recollection has been quickened, and incidents long ago forgotten have been made to appear as if but of yesterday.

The twenty-fifth anniversary of the Eliot Sabbath School! What a succession of thoughts press upon the mind at such a time as this! Twenty-five years of consistent and devoted labor and prayer on the part of these teachers! What an accumulation of power and blessing! The results are before us; but are they any greater than we should expect? We know what the prayerful labors of one whole-hearted sabbath-school teacher can accomplish, even in a single year; how then, could this band of devoted teachers have failed to procure a blessing to this church and school? No wonder we are permitted to behold such results. No wonder, that not long since we were permitted to send out from our midst a sister church, whom we rejoice to welcome back to our

sacred family altar to-night. No wonder that the Missionary Sabbath School of these churches has been, and, as we trust, is growing stronger and stronger every day.

But some of the faithful ones by whom these results have been attained, are with us no more; some, recently, others, long since, have passed to their rest; their labors, their counsels, and their prayers have ceased. How many of us will be missing, — rather who of us, now in active life, will not be missing at the lapse of another quarter of a century? Others will stand here; other faces will be seen in these seats. Let us, then, be awake and active in our Master's service, doing with our might what our hands find to do.

We love to think of the seed which is being sown by the children of this church here in our midst, in distant parts of this our land, in foreign lands, and throughout the whole world; of that kindly Christian influence going forth from this place, which has for its aim the whole human family. May it never cease to be felt. May this church never cease to be an active and efficient instrumentality in the hands of the Master; and in that last great day, when we shall all stand before the judgment-seat of Christ, may many rise up and call her blessed, her sons coming from far, and her daughters from the ends of the earth. Thus shall this our Zion be a joy and a rejoicing throughout the whole world.

ADDRESS BY MR. HENRY HILL.

I would make grateful acknowledgments for the kind invitation which has brought to this pleasant gathering a number of us from a neighboring vine. This is not the first time that our friends here, when preparing some choice entertainment, some "feast of fat things," have generously invited us to share it with them. We appreciate these friendly and fraternal attentions.

I was not present at the formation of this school; but I have had some knowledge of it, and have been, to some extent, linked with its history for a little more than twenty years. With its worthy superintendent I have had the happiness of an acquaintance for nearly twice twenty years; and our intimate and uninterrupted friendship has been to me invaluable. I can truly say to him, "Very pleasant hast thou been unto me," my brother.

It has been suggested that I say a word to parents. But who are these parents? Some of them I have been accustomed, in years past, to see in this school as scholars. Of them it may be said that the children have become the parents.

To parents I would say: You are, or ought to be, among the most efficient auxiliaries of the sabbath school; and I take the liberty to present to you

three requests. The first is that you encourage your children to be present, uniformly, a little before the opening of the school. When I see two or three or more children from some one family, coming into the school, neatly clad and in good season, I fancy they have a mother who is doing what she can for the teachers, while she is blessing her children with habits of neatness and punctuality. Such mothers will have their reward.

My next request to parents is that you assist your children thoroughly to understand their lessons. And here the mothers should not be allowed to monopolize. The fathers should come in for their share of the labor and the reward. Often, it may be, you wish to converse with your children on subjects the most momentous; but you find it difficult to commence such a conversation. Now the sabbath-school lesson will furnish you with a very favorable opportunity to say to them all you desire; and you may acquire a knowledge, such as you have not had, of the state of their minds and hearts. If you have never made the experiment, try it, and see if you do not find it, not a drudgery, but an exercise agreeable and advantageous.

Quite recently I passed a sabbath at the house of a friend in a neighboring state; and, after breakfast, a bright little girl of ten summers came into the parlor,

with Bible and question-book in hand, and said, "Oh, I wish aunt —— would hear me say my lesson!" But the aunt and the grandmother were busy, and I said, "Let me go over the lesson with you." So we sat down together; and I am sure I do not know how I could employ fifteen or twenty minutes of a sabbath morning more pleasantly and profitably to myself. And my young friend seemed to be as grateful as if all the advantage had been on her side.

My last request to parents is, that you pray for the teachers. Many and rich blessings are connected with the sabbath school; but nothing is so desirable as that the children become the disciples of the Saviour, and grow up for usefulness. If we fail here, we fail in the most important point. But this boon comes from God only; and it comes in connection with prayer and effort. While, therefore, the teachers are giving their time and energies for the welfare of your children, pray for the blessing of Almighty God upon their labors. Pray always, pray without ceasing, lift up holy hands, pray perseveringly, pray believing; and, at length, parents and teachers and children shall rejoice together where sabbath schools are not needed.

After brief remarks by the pastor, the following hymn was sung: —

In the far better land of glory and light,
The ransomed are singing, in garments of white;
The harpers are harping, and all the bright train
Sing the song of redemption, " The Lamb that was slain.

Like the sound of the sea, swells their chorus of praise
Round the star-circled crown of the Ancient of Days;
And thrones and dominions re-echo the strain
Of " Glory eternal to Him that was slain "

Now teachers, and children, and friends all unite
In a loud hallelujah with the ransomed in light;
To Jesus we'll sing that melodious strain,
The song of redemption, " The Lamb that was slain."

ADDRESS BY MR. J. RUSSELL BRADFORD, OF JAMAICA PLAIN.

Some words spoken by your faithful pastor led me to become a sabbath-school teacher, and but for him, I might never have entered upon the work. It was in this Eliot school that I first assumed it; and now, by the kind invitation of your committee of arrangements, I am here to say a few words upon the responsibilities, the perplexities, and the joys of a superintendent of a sabbath school.

That there are very great responsibilities no one who thinks one moment upon the nature of the

duties assumed can doubt. And no man is by any means fit for the office who does not feel their weight, — at times, their almost crushing weight. And yet there are some who think the responsibility is not so very great. Take your stand with me, my doubting brother, as the sabbath-school exercises are about to commence. There are perhaps two or three hundred scholars before us — three hundred immortal souls — probably nearly three hundred unconverted souls; there are sons and daughters of the worldly man, the intemperate, the profane. For these souls Christ died; they are precious souls, but sinning souls; and for them there is but one Redeemer. And why are they here in the sabbath school? To be taught from God's holy word the way to Christ and heaven. Now atttempt to realize the value of these souls, and then remember that the superintendent is to arrange them in classes, to see that each scholar has the right teacher, and each teacher the right scholar, that all things in the school are properly conducted, that the right books are used, and that none are used excepting as helps to the study of God's holy word, His Bible; and you will say, as our friend here has oftentimes, doubtless, said, "Who is sufficient for these things?"

Let no one, however, having been selected to take the charge of a sabbath school, doubt or fear. No; while we can rely upon the precious promises of

God,—while we can hear Him say, "Trust ye in the Lord for ever, for in the Lord is everlasting strength," "In me is thy help," "My grace is sufficient for thee," and, "Lo *I* am with you always even to the end of the world,"—while these and other blessed commands and promises shall stand, they are indeed sufficient, all-sufficient; and we will willingly assume all responsibilities and go forward to meet the perplexities of a superintendent. And these are real — real; and yet hardly to be named. Said one superintendent to another, within a week,—"It seems to me as if a superintendent was used as a sort of reservoir, into which could be poured all the complaints and vexations of every teacher and scholar." And, said the other, "It seems to me that the superintendent's heart is a reservoir, into which God is waiting to pour blessings till it is full, to running over."

Brethren and friends: There was one of old, who always preached Christ and him crucified; who had sore trials and persecutions; who was imprisoned, stoned, beaten with many stripes, suffered shipwreck; and he, after recounting these trials, could say, "All these light afflictions which are but for a moment." And there was One, mightier than he, who "for the joy set before him endured the cross." Away then with our petty perplexities! they shall not trouble us; we will not even name

them, or think of them; but will look to the joys — for there are joys, rich and full, for the faithful superintendent.

These joys, however, to be understood, must be felt. Ask our friend who now retires from twenty-five years' service, and he will tell you he can feel them. Say, did you ever, by the grace of God, lead a sinner to Christ? Have you ever read and explained the Bible with such an one, praying for and with him, until he has believed, and rejoiced in pardoned sin? If so, you cannot describe his joy, nor your own, but they are known and felt by each. So it is with the superintendent. A short time since, as a superintendent was walking to school, he saw before him a little girl, who walked slower as he came nearer. When he had overtaken her, she at once took hold of his hand — for she was not the least afraid of him — and looking in his face she said, "Oh, I am so glad to see you! I wanted to ask you if the story you told last Sunday about little Mary was all real true?" "Yes, my dear child, it was all real true." "Oh, then, I can be as good as she was, can't I?" "Yes, dear, you can be just as good." "And I can do as much good as she did, can't I?" "Yes, you can do more than little Mary did." "Why, how can I do more?" "When you go home, do you take your Bible and turn to the 4th chapter of Phillippians, 13th verse, and read it; then pray that God will help you

to understand it; and when you understand it you will know that you can do more than Mary did." Was there not a joy in knowing that a word spoken had led that little girl to try to be good and to do good?

Once more; for I have but a moment to speak. "Mother, mother dear," said a little girl of twelve years, "I can't sing now; and I shan't try to sing 'I want to be an angel,' to-morrow, for I shall be one." "Hush, darling! don't be talking so," said the mother. "Why, mother, I'm going to be with Jesus. Don't you know my hymn, 'I'm going home, I'm going home, I'm going home to die no more?' Well, mother, I'm going there, and there I shall see our Saviour." "Oh, child, darling! must you die? then, sure, but I must send for the priest." "No, mother dear, promise me you won't send for him. If you went to our sabbath school, you never would see him again, but you would learn to love Jesus. Oh, don't send for the priest! but there is just one I want to see before I die. It's our superintendent; please send for him. Do you remember, mother, when I fell down the cellar door; how he took me up and brought me home, and how careful he was of me, and how he talked with you and me about the Bible, and how hard he tried to have you let me go to sabbath school, and how many times he came, and how he teazed you, mother, till you let me go. And he took me there, and put me in Miss ——— 's class,

and every Sunday he spoke to me, and always talked about Jesus, till I loved the Saviour. Oh, mother, mother, send for him, do!" And the mother did send, and the faithful superintendent came, and with him his pastor; and so little Bridget saw her dear earthly friend before she was called to heaven. And more than that; it was not long before her father and mother were both in the sabbath school, learning the way of salvation. Was there not joy in that superintendent's heart? So, these, or kindred joys, have been in our brother's heart, as he has faithfully labored for the Master. And is not this his joy real? Yes, and he will remember them; they will go with him through all his earthly pilgrimage, yes, and be with him throughout eternity. And such joys may be ours, brethren and friends, yes, ours: they are for us, — for all who will work for Christ. Oh, let us be up and doing; and when we lay our armor down, we will say, as does our brother here now, "Not unto us, not unto us, but unto Thy great name be all the praise, now and for ever."

ADDRESS OF HON. CHAS. THEODORE RUSSELL.

Wisely and fittingly, by services appropriate to the sacredness of the sabbath, you have devoted this entire day to the recognition of the twenty-fifth

anniversary of this sabbath school. Of its origin and history, of its successes and trials, of its pastors and superintendent (for I may speak of the former in the plural, if not of the latter), of its teachers and pupils, whether present with us or gone to their rest, all that the occasion demands, I doubt not, has been said, and felicitiously said. In all that you have thus heard, nothing, I will venture to say, after the reminiscences and sorrows reöpened for the loved and departed, has fallen so sadly upon your hearts, as the last words of your superintendent, resigning into your hands, after twenty-five years of devoted and successful labors, the trust he received almost a generation since. What long continued, tender and cherished ties of friendship and love, of sympathy and duty, these words sever! What a record on earth and on high they close! How large a portion of his life it embraces; and yet how delightful the fact, how precious the example, that large as this portion is, it is all included in a life happily, we trust, not yet much past its meridian. How much of duty, how large a devotion, what extended and arduous labors, what vast and varied responsibility, what precious and fragrant remembrances, what love, hope, fear, faith, trial, doubt, success and joy, are comprised in the simple and brief words, "For twenty-five years I have been superintendent of this sabbath school." Much

as these words comprehend, brief and simple as they are, one is yet missing. Say "faithful superintendent," and you meet the demand of our every heart, as you thus fill the record out with truthful completeness. I should carry with me every judgment, if I added to faithful, successful, — if, indeed, this be not comprehended in that. When, Mr. Superintendent, you, so long ago, began this service, faith inscribed upon its opening record, "He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him." History, to-night, redeems the promise of faith, as around our altar she numbers the sheaves, and records the rejoicings. But more, good taste and regard to the feelings of your superintendent, less, my own feelings, will not allow me to say in his presence.

A word, my heart would prompt me to add, of the first pastor, long gone from us to other scenes of duty and labor, where he is active in a career that we all watch with so much of pride, interest, and love. By him I was received to the church here; and may be pardoned, if even in the necessity of passing instantly to the subject upon which I must spend the few moments allotted me, I thus stop to pay to him that tribute of esteem and love which he as constantly secures as he richly merits.

Much has, doubtless, been said to-day of the

value, interest, and importance of sabbath schools. In all this, I dare say, I should entirely concur. I trust I do not undervalue the importance or influence of this institution, for such it now is. I was, some years ago, connected with the school as a teacher. I am still connected, in the same capacity, with one in the city of my residence. I have, for many years, more, perhaps, than I would be quite willing to confess, been associated with others in the management of the Massachusetts Sabbath School Society, one of whose specialties it is to enforce upon the community the necessity and importance of sabbath-school instruction. Neither my judgment nor my position, therefore, leads me to depreciate, or in the least degree to under-estimate this instruction. The rather, because I deeply appreciate and value it, I seize this occasion to say a few words of caution, which certain tendencies that I think I see abroad in the community, rather than here, seem to justify.

If we would realize from the sabbath school all it is capable of, and all it was designed to accomplish, we must keep it true to its purposes and relations — a labor not always easy where our affections and sympathies are so deeply enlisted, and where error, if error there be, may always appeal to the purest and noblest virtues. You will allow me then to remind you, that, valuable as sabbath schools are, well established as they may be, though some among

us can remember their origin, there are yet older and better, and more important things, even than these. And first there is the parental relation, with its great irrepealable laws of love and duty, established at creation, and appealed to everywhere in the Old and New Testament, as the truest and best expression of the relation of the Creator Himself to His erring, sinning children.

Then there is the family circle, with its father and mother, its fireside instruction and family altar, as old, at least, as the days when Moses, having rehearsed the law to the children of Israel, enjoined them, as by divine command, — "These words shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

And yet again there is the church, with its established ordinances, and ordained ministry, instituted by Christ himself, and thus coeval with the gospel dispensation itself.

Am I asked why, to-night, I name these institutions, familiar and recognized as they are? Because I see, or think I see, indications of a tendency, not here perhaps, but in some places, to over-work and wrongly work the sabbath school, and make it a substitute for one or the other, or all of these, rather

than an auxiliary to them. Is there not a tendency abroad to put the responsibility of the parent upon the sabbath-school teacher? Has not the sabbath school sometimes absorbed or displaced the family circle as the means of religious instruction to our children? Is there not a disposition at times manifested to regard the sabbath school, as to religious, as we do the common school, as to secular instruction, and to feel when we have placed our children at the one, as at the other, that it is to be the source whence their teaching is exclusively or mainly to come? Are there not, also, indications about us that the sabbath school, is beginning in some instances, at least, to be regarded as independent of, rather than subordinate to the church, as an organized body, which of itself, and irrespective of pastor or church, may enter into relations and unions, so controlling and centralized, that it shall, as a whole, become a coequal institution beside the church, rather than a coöperative one within it? May there not be danger, that, in our ardent love for sabbath schools, and an intense desire to promote their greatest efficiency, we may forget our Congregational system, and gradually find their supervision and effective control transferred from the church to central associations and boards? And once again, only, is there not some disposition in some quarters to have the sabbath school displace the regular and long accustomed service of the sabbath and the preacher?

The sabbath school can never be a substitute for parental instruction, because there can be no substitute, and God never intended there should be any substitute, for such instruction. The parental trust is personal, and cannot be delegated. The parental influence over the child is peculiar, and entirely untransferable. The parent sustains a relation to his child that no other being ever can sustain. Through all the early period of childhood, with its intense susceptibility to impressions, the parent's opinions are the child's opinions; the parent's thoughts the child's thoughts; the parent's views, feelings, prejudices even, the child's views, feelings, and prejudices; the parent's religion and conscience, the child's religion and conscience. Have you never heard the trustful, unquestioning emphasis with which a child says, "My father or my mother says this?" Have you never seen the sincerity and depth of faith with which the same child asserts that this must be right, because it has the sanction of such father or mother; or that wrong, because condemned by them? It were a cu ious question how much of the particular form of our religion is of parental impression. And have you never seen, or experienced, or heard, or read, of those hours of sharp and agonizing peril in life, when visions of father or mother, with all the tender associations of home, and fireside, hymn and prayer, and early love, have

come like restraining angels between the soul and its danger? And would you, parent, resign your place in this vision — can you — to another? Do you believe that any being upon earth can impress truth upon your child with the power and influence you can? Can anybody, then, in this respect, fill your place? Are you willing they should? Will you tear off these young tendrils, that seem not so much to stretch out to, as to spring out of you, to fasten them on another, that they may thence draw the support and life you can best give?

Let me make one other inquiry. What shall be the effect upon the mind of the child of a Christian parent, of an absence of all instruction at home upon those great truths and interests of which he hears so much and so constantly at the sabbath school? Does he not draw the silent but irresistible inference that those truths and interests thus never brought to his attention, are considered less vital by the parent than the teacher? Thus the absence of instruction at home neutralizes that which is given elsewhere. I think an influence, at which we should start, may thus be unconsciously exerted over those we love most, when we thus make the sabbath school do all the sacred work of the parent.

Do not misunderstand me. Where there is no parental instruction, the sabbath school may and does supply, not its place, but that which, to some extent, fills the void. The asylum and the refuge,

in their broad and noble charities, take up, and to the best of their ability, care for the orphan, or the more unfortunate than orphan; but still they are not and cannot be the home, the family, the fireside, with their tender affections and sweet influences. The sabbath school has a grand and ample as well as appropriate work, in imparting instruction where none would otherwise be given; and further, as a most important auxiliary to the Christian parent. But no such parent, I trust, will ever allow it to usurp, or force it to take, his place, or suffer himself to become merely its auxiliary in the religious training of his child.

I would like to say something to you on the precise relation which the sabbath school sustains to the church, the pastor, the public services of the sanctuary and the sabbath day, — for I think this relation needs to be a little clearly and certainly defined, — but the few moments you can allow me are fast running out, if they be not already out. I can only say, while we ought to improve our sabbath schools, and make them attractive by all the appropriate means increased facilities furnish, and a growing intelligence demands, we should ever keep them exactly and completely true to their original purpose and position.

I have hitherto addressed myself to the pews — allow me a few words to the galleries, which I see

contain the children exclusively. To-night closes twenty-five years of your school's history. You stand at the threshold of the next quarter of a century. Its record is all unwritten, and you are to begin it, and that record will be but the aggregate of each individual record. The books that God shall open, and out of which he will judge us, are those we inscribe above, each day, by our thoughts, words, and deeds here.

Some years ago, when in London, I visited the Bank of England. This establishment covers a large area in the centre of the city. Within it are carried on the entire operations of the immense institution. Every thing that is used in its manifold daily business is here made, I believe, with the exception of the paper. Every possible precaution is taken to guard against loss, mistake, fraud, forgery, or counterfeiting. For in the interior of the huge building is a room, where all the bills issued are printed. Great numbers of these are required, as the bank never reissues a bill, and great precautions are felt to be necessary to protect them in the process of printing. Within the room, upon a line, are standing four or five presses, — each with its printer before it. In the thick partition wall which divides this from the adjoining room, are as many revolving cylinders as presses, full of equal sized alcoves or pigeon-holes. As the cylinder revolves, each of

these pigeon-holes in turn comes opposite to a slit in the wall. The cylinder turns just the space of one of these pigeon-holes at a time. Each of these holes contains in the morning fifty bank bills, ready to be printed. The first fifty were opposite, what I may call, the delivery slit, — and the workmen can take these, and these only, out. These taken out, the cylinder is, by some catch, or other contrivance, stationary. It will not move forward nor backward till exactly these bills are returned. When printed, if replaced, and all replaced, the cylinder moves round one hole. The printed bills are instantly and entirely beyond the workmen's reach, and fifty more blanks are presented to him.

But this is not all. Along over each man's head, and down to his press, comes a little communicating wire which extends far back, and so arranged that, like a telegraph, it registers far away in an interior room each bill at the instant the printer strikes it off, so that there is then indicated, at all times, exactly what each person has printed.

As I looked at this scene then, not an inapt illustration did it seem to me of our daily life, in its relation to our Maker. The rolling year is the revolving cylinder — full all round its circle with days, and each filled full with precious moments. We take them from their places; we may inscribe them as we will; return them, we must; and they

are instantly and forever gone beyond our reach or recall — the imperishable record and inappeasable evidence of our work. As we inscribe them, we can almost hear the successive tick — tick — of the telegraphic wire that registers each in the presence of God, there, for ever to bear testimony to our fidelity or faithlessness. To-night our cylinder begins anew its revolutions, and we are receiving the first of its golden moments. We know, by divine command, what impression we should put on them. If we are faithless in our trust, we shall be speechless in our account.

ADDRESS BY MR. SYLVESTER BLISS.

Mr. Superintendent: — In setting up our Ebenezer on this twenty-fifth birth day of the "Eliot Sabbath School," and whilst rejoicing that "hitherto hath the Lord helped us," our hearts have been made sad by the words you have spoken, that the official relation, you have so acceptably sustained to it for a quarter of a century, must now terminate.

This conclusion being reached by you, it is fitting that your resignation be responded to by some one in behalf of the school; and it gives me pleasure that by the arrangements for the present evening this duty devolves on me.

The lateness of the hour forbids that I should detain this audience with any extended remarks, and therefore my words will be few; but they will come from the heart, and will find a response in the hearts of those for whom I speak.

We have listened with interest to the history, statistics, and various reminiscences connected with this school, much of which was new to many of us. You, sir, are gratefully recognized as one its founders, — as having gathered it on missionary ground, when there was no school, nor any church of our faith and order within miles of where we now stand. You have been to it a foster-father, — its earliest and only superintendent, — and, for almost the life-time of a generation, you have come in and gone out before us, caring for the lambs of this fold, and sustaining to them the relation of an under-shepherd. And that you have filled this office acceptably, is attested by the almost, if not quite, unprecedented length of time you have continued in it. You have ever had our confidence and best wishes.

The good of which you have been instrumental may not be narrated here; it is written on high, and will be unfolded at the judgment.

You witnessed the early growth, and have seen the later developments of this enterprise. Organized in that small "upper room," in an adjoining

building, as already stated, you witnessed its expansion, through God's blessing, beyond those narrow limits; first to a larger hall, and then to the vestry of this church. You have seen the lengthening of its cords and the strengthening of its stakes. You saw the church, gathered around that little nucleus, assume the form of an organized body, and take her place among sister churches. You have seen the school colonizing on the right hand and on the left, founding sister schools, one of these developing into a vineyard planted with the choicest Vine,* and another fast ripening its buds of promise.† And, as you recall the small beginning, and cast your eye over these crowded seats, and this listening audience, are you not almost ready to exclaim, "Who hath brought up these! — these, where had they been?"

Absent faces, however, admonish us that we are not all here. Some have gone from this school to Paradise, to await the resurrection-morn; others, who have been connected with us, have thither gone, though not directly from our midst — not fewer, we may suppose, than those assembled in that "upper room" in Jerusalem after our Saviour's ascent on high; and others have gone to various posts of usefulness in life. The Sacred Office has had recruits

* The Vine Street Church, organized April 9, 1857.
† The Mission School in Parket St.

from our ranks — a number equal to that of the chosen apostles of our Lord; and the aggregate of all who have been connected with us, teacher and pupil, would constitute an army, almost equaling the number of converts on the day of Pentecost. As you review these results, you can but feel that your labor has not been in vain in the Lord.

But now you choose to retire from the position you have so long, so acceptably, and so usefully occupied. The school would gladly retain your services; but you have worn the harness for such a length of time, it is your right to lay it aside; and no occasion could be more fitting than this quarto-centennial anniversary.

We are, however, unwilling to accept your resignation without presenting you with some memento, expressive of our affection and kind wishes, and significant of our appreciation of your labors.

As the Sacred Volume is the text book of the sabbath school, it has been thought no gift would be so appropriate, and none more acceptable than a copy of God's word. This Bible, suitably inscribed, has been procured, without your knowledge, and probably unsuspected by you until the present moment,* by the voluntary thank-offerings of the pupils of this school; in whose name, I crave your acceptance.

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* The gift proved to be an entire surprise.

It is not gaudy in its dress, but is richly bound, and chaste, and symmetrical, like the teachings it inculcates. Accept it as our hearts' best gift.

With its contents you are not unfamiliar. Its precepts and promises have, doubtless, been your solace in many a weary hour. May it continue to illume your pathway for many a day to come, as it has, we doubt not, during the years that are gone. As your eye shall often rest on its pages, may it recall to you many pleasing associations, and among them, those of the present occasion. And may the enduring riches it reveals be yours in the day of the Lord Jesus.

We are not, however, we trust, now to part company. You will hardly be able to tear yourself entirely away from this school; and, like a good soldier of the cross, we believe you will find that you have only retired to the ranks. We shall, at least, continue to enjoy your counsels, prayers, and best wishes.

May your future days be many and joyous. And, at the last, may an entrance be "ministered unto you," — and to each and all of us, — "abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

In a few appropriate words, the retiring superintendent accepted the gift; and the congregation then joined in singing these stanzas: —

Holy Bible, book divine,
Precious treasure, thou art mine!
Mine, to tell me whence I came;
Mine, to teach me what I am;

Mine, to chide me when I rove;
Mine, to show a Saviour's love;
Mine, to show, by living faith,
How to triumph over death;

Mine, to tell of joys to come,
And the rebel sinner's doom:
O, thou precious book divine,
Precious treasure, thou art mine!

Prayer was offered by Rev. William M. Martin of Woodbridge, N. J., followed by the doxology and benediction.

LETTERS AND REMINISCENCES.

At different stages of the public exercises in the afternoon and evening, reference was made to most of the communications which follow; and such brief extracts were read as the time allowed.

LETTER FROM THE HON. SAMUEL H. WALLEY.

HINGHAM, July 15, 1859.

To the Superintendent and Teachers of the Eliot Sabbath School, Roxbury: —

CHRISTIAN FRIENDS, — It was my desire to be present with you on the approaching sabbath, which marks the return of the twenty-fifth anniversary of the school under your charge; but circumstances beyond my control prevent me from gratifying this desire.

Having been connected with the school for a period of twenty-three years, most of the time as teacher of a young-ladies' Bible class, it may well be supposed that I feel a lively interest in all that relates to the past history, as well as the present and future welfare of the school; and if I supposed that any thing which I could say at the approaching anniversary would either be of any importance to be

said, or not be sure, if important, to be better said by some one else, I should make a very great sacrifice to be with you in person, as I certainly shall in spirit and sympathy.

If I could have been with you, it was the wish of our beloved pastor, as well as of your committee, that I should say something especially bearing upon the subject of BIBLE CLASSES. I will, therefore, offer a few suggestions, necessarily brief and desultory, upon this theme.

It is natural to attach a high, and often undue and disproportionate value to that, which from any cause is regarded by us with peculiar interest; and hence we are apt to magnify the importance of objects, when commending them to others, which engross our thoughts and occupy much of our time in their investigation and study. It will be conceded, however, that we cannot over-estimate the value of the Bible, and we can scarcely be extravagant in any statement of the importance of making the truths and teachings of that blessed volume plain and clear to the apprehension of an immortal mind. I have no fear, therefore, of estimating too highly the importance and responsibility of the teacher of a Bible class of youth, male or female.

I will say then: 1. No sabbath school is complete without at least two Bible classes, one for young men and another for young ladies.

This is true for obvious reasons. The school is intended for all ages of formative minds; it is needed to instruct all who are willing to learn what every one is concerned to know; and there is no limit of age as a condition of membership, provided that the teacher knows more than the persons to be taught. I might make one other qualification, which would not apply in our community, viz.: that we are all bound to impart to others what we have received; and if the ignorance in the community is very great and very general on religious subjects, there may be a call for self-denial on the part of the better informed scholars, and it may be their present duty to teach the ignorant and the perishing, and forego the pleasure of learning as much as they would desire of the riches contained in God's word, until they arrive at heaven, resting assured that what they know not now, they shall know, and that "those who water others shall themselves be watered;" "there is that scattereth and yet increaseth." God will be their teacher, and they will learn all that it concerns them to know here, and have the joy hereafter of those who "turn many to righteousness," if they become faithful teachers.

But again, our proposition is true, for another most important reason, and one which I apprehend has not as yet sufficiently attracted the attention of our churches, viz.: *Bible classes are normal schools to*

educate teachers and prepare them for their high calling. Is it of importance that teachers should be carefully trained in normal schools in order that they may be properly qualified to teach the rudiments of human knowledge? Undoubtedly it is; we all admit it. The community in which we live is fully alive to the importance of these schools, and no pains or expense is spared by our citizens or our rulers to make these schools efficient and useful, and to train these teachers most thoroughly.

Is it of less importance that those should be well instructed who are to be allowed the privilege of moulding minds for eternity, of giving information upon everlasting truths, of explaining and elucidating God's teachings to young and tender minds? How can one teach unless he is taught? How can he teach any more than he has learned? and how can he learn without a teacher? and of what use is a teacher, nominally so called, who needs himself to be instructed in what be the first principles of godliness?

In my judgment, therefore, teachers of the youngest children should always be taken from the best instructed members of the Bible classes; always giving preference to those who are experimentally acquainted with those truths which they are to teach.

2. No person should be a teacher of a Bible class who is not fond of the study of God's word, who is

not able and willing to devote much time to the preparation of his lessons, who is not apt to teach, and who has not the faculty to inspire an interest in the exercise which engages the attention of the class from week to week.

We should not long retain a man as teacher of a high school, who was not well informed himself, or, if well instructed, who failed to interest his scholars; and why should we be less careful in the selection of one who is to instruct those who in their turn are to teach others the highest truths which man can know? I confess, friends, I have often felt oppressed and overwhelmed with the responsibility of the position of the teacher of a Bible class.

3. Every teacher of a Bible class should be well acquainted as soon as practicable with each scholar of his class. He should make the character and disposition of each scholar a matter of observation and study; and he cannot do this, unless he sees them at other times than during the hour appropriated to the sabbath exercise, — nor unless he sees them separately and secures their confidence. This is a gradual work; but it can be done, surely, if the teacher has the qualifications already named, and applies himself to his work systematically, and with a determination, by God's assistance, to accomplish it.

4. Every teacher should make his scholars feel the importance of doing their part of the work. A Bi-

ble class, as far as possible, should be conducted on the mutual plan. It is not the office of the teacher to deliver a lecture to his scholars; he is to draw out their minds, and adapt his instructions to their wants. Hence a teacher can never prepare himself beforehand so as to know exactly what he is to say; but he is to study his subject so as to be prepared to enlighten and instruct his class, to meet their difficulties as they arise, and help their minds in an honest search for truth. Scholars that never inquire, will seldom think, and may hear much, but will learn very little.

5. It is of the utmost importance that the instructions be so conducted that the scholar cannot answer the questions of the teacher without previous study of the lesson. On this topic I might say much as to question-books, but time forbids. I will only add, on this topic, that I have found it hazardous to dispense with questions prepared and placed in the hands of the class for study. And I have been greatly perplexed to find question-books which were adapted for the intelligent and acceptable use of Bible classes.

6. No Bible class is complete without being organized as a benevolent association.

I have not time, if your patience would permit, to enlarge upon this topic, but my experience has taught me that the direct and indirect advantages of

such an association are numerous. It brings the class together in a social manner, creates a bond of sympathy between the members, removes the constraint which would otherwise prevent them from expressing themselves freely in the class, early forms in them the habit of doing good to others, not only from principle, but systematically, and teaches them to make the wants and the sufferings of others a common and familiar study, and thus to learn of the great Teacher to go about doing good.

Such, Christian friends, briefly and imperfectly expressed, are my views of the importance and duties of the teacher and scholars of a Bible class. I have expressed myself frankly and plainly ; the topic is not of my selection, but if I said any thing, I could say no less. I wish it were better said.

In conclusion, allow me to express my very candid and warm interest in the welfare of your school, my gratitude for all your kindness, my earnest wishes and my fervent prayers for your continued prosperity as a school, my special and affectionate regards to your superintendent and every teacher, and my heartfelt wishes for the happiness and prosperity of each and of every member of the Bible classes and other classes of the school. May the Lord watch over and bless and prosper you, is the prayer of your fellow-laborer,

SAMUEL H. WALLEY.

LETTER FROM MISS HATTIE J. CLARK.

SENECA INDIANS, July 30, 1859.

To the Children of the Eliot Sabbath School, Roxbury:—

MY DEAR YOUNG FRIENDS, — A letter from your pastor, informing me that the twenty-fifth anniversary of your sabbath school would soon occur, and an invitation to supply any reminiscences of my connection with the same school, came too late to answer for that occasion. I am sorry for that, dear children, and will console myself by writing a few lines to you, believing that your dear pastor will have no objections.

It must have been nineteen or twenty years ago, that I, a little "four-year-old," found my way every sabbath to the infant class connected with your school. Passionately fond of music, nothing would tempt me to be deprived of hearing those children sing. And many a sweet hymn lingers in my memory now, which was learned then. But it is not my purpose to dwell upon those days. My recollections are too indistinct to be of any interest to you. Suffice it to say that since that time I have been connected with the sabbath school, and a blessed connection it has been.

I want to tell you where I am, and something about our Indian sabbath schools.

In the western part of the State of New York, on the shores of Lake Erie, near the mouth of the Cattaraugus Creek, lies an Indian reservation, on which reside many Senecas, a few Onandagas and Cayugas, in all about fifteen hundred Indians.

Now come with me through the principal road of this reservation. We will start from Lake Erie, and travelling over a space of six miles, you have passed two respectable-looking school-houses, filled with happy faces, and the blackest, brightest eyes you ever saw.

And now, what building is this, looking as though time had been busily at work, and destructively too? That is our old chapel, where for many years the gospel has been preached to minds once enveloped in pagan darkness, — where many an Indian babe has received the seal of baptism, — where many a marriage vow has been spoken, — where beloved ones have been brought, only to be laid in their last resting place, — where our good Father Gleason has sat, sabbath after sabbath, tolling the bell from the pulpit, patiently awaiting his tardy congregation, — where many a song of praise has gushed forth from the very heart, which would have brought the tears to your eyes. Ah, yes! many memories cluster about the old chapel, tempting me to detain you too long.

Half a mile onward, and you see a nice large

church, with its spire pointing heavenward, like your own New-England spires; and here, every sabbath, you may find a quiet, well-ordered congregation, mingling their prayers and praises earnestly and trustingly. The pastor pronounces the benediction; and now, behold! nearly the whole congregation resolve themselves into the sabbath school. Those sparkling eyes are closed, those little heads reverently bowed, while our Indian superintendent offers a prayer in his native language. A chapter from God's holy word is read in concert, and now you hear the same murmuring of voices in all parts of the house, that you hear at home, — only you cannot understand all, for it is a strange mixture of English and Indian.

Do you see that group of boys and girls in one corner, who are dressed somewhat in uniform, and seem to cling closely to each other? Those are the poor orphan and forsaken ones of this and other reservations in this State. Could you know from what wretchedness they have been taken, you would praise God for having raised an asylum for them. Where is their home? Come with me still further upon this "road," and I will show you. Passing along two miles, you see, rising proudly above the shanties, log-houses, and cabins of the Indians, one large airy, pleasant-looking white house; and about its doors, happy children of all sizes, who look

as though the shadow of this world had never rested upon their young hearts. And yet these little ones have known more of misery than you can possibly tell them.

Come within the building. On the lower floor, we see long dining-tables where these little ones partake of God's bounty every day. Upon the second floor, we see a pleasant school-room, supplied with books, pictures, and maps. And here they are learning that which will fit them for usefulness.

Come into this large room, arranged for family worship. Every morning and evening those child-voices sing God's praises, and those little heads are bowed in prayer.

Still higher, and you find airy sleeping-rooms, where those restless little bodies may gain the refreshment which sleep will grant them.

Where does all the money come from to support these fifty-six poor children? That is a question which it would puzzle me to answer sometimes; for there are many dark days, when it doesn't come, and the Trustees talk of sending all the little ones back to their old haunts of sin and wretchedness. But then sometimes it does come, and some sabbath-school children near you could tell you a few words about twenty-five, fifty, eighty or one hundred dollars, which have found their way to the Indian Orphan Asylum. If at any time you would like

to help, too, your contributions will be very gratefully received, and I will then tell you some stories of these orphan children which may interest you.

Follow me two or three miles further, and our journey is ended for the present; and here you find a different aspect of things from that below — for this is the pagan district. Poverty seems written upon all things. Here the old Indian customs are kept up. Here the pagan dances are continued upon the sabbath. Here the white dog is burned in sacrifice, according to their ancient customs. Here they have resisted the gospel hitherto. Here the mind has long dwelt in pagan darkness. Not long ago, a lady who has labored among this people twenty-seven years, as the wife of one of our missionaries, resolved to make an effort to establish a sabbath school directly in the midst of these stiff pagans. She has been there every sabbath since, accompanied by one of the teachers, who has sung with the children, and one or two native brethren of the church. And now, at this hour, you may look into that room; — it is crowded with men, women and children, all looking serious and thoughtful. The children have been taught to sing some sweet hymns, in their own language, and ours, too. The sweet voices of their children cause emotions in the hearts of those benighted parents, new to them. Mrs. Wright, the missionary, reads portions of God's word to them in their native language. A Christian brother offers

prayer; — they do not leave now, as they did at first, but listen to his words attentively.

We have gained a foothold here, through the children. Will you pray sometimes for our pagan sabbath school? for nothing but the Spirit of God can enlighten these dark minds. We are very much in want of pictures, cards, &c., to distribute among these children, to keep up the interest. We hope our New England friends will aid us somewhat in this respect.

My dear children, there is so much on my heart to say to you, that I fear you are already wearied. If you shall conclude to help us, either in regard to the Pagan Sabbath School or the Orphan Asylum, you will hear from me more particularly with regard to either.

God bless you, every one. Let not these Indian children press into the kingdom before you.

In the love of Jesus, I am yours,

HATTIE J. CLARK.

LETTER FROM MR. RICHARD BOND.

ROXBURY, July 11, 1859.

Rev. A. C. Thompson: —

DEAR SIR, — Agreeably to your suggestion, I venture to jot down some reminiscences and thoughts connected with the origin, progress, and results, thus far, of Eliot Church and Society, and of the Bible

class and sabbath school connected with them during the quarter of a century, now about to close.

It was my privilege to be on the ground early in the spring of A. D., 1834; and I have remained here most of the time since. And while, perhaps, many things of interest have transpired and passed from my mind, to be recalled no more, there are others indelibly fixed in my memory, which may be dwelt upon with pleasure; and there are others still which inspire feelings of sadness; all of which may be subjects for profitable reflection.

We had no meeting for quite a number of weeks, after my removal here, and I continued to worship in Boston, except, occasionally, at the Baptist church. I can truly say, it was a happy day to me when the way was prepared and our meetings were commenced in Spear's Hall, under the preaching of Rev. Jacob Abbott; where we could worship God under our own vine and fig-tree, with none to make us afraid; and where, I trust, with unfeigned gratitude, in company with several other parents in presenting their children, and in virtue of that covenant God made with the fathers of the faithful, I gave two of my children to Him in the first baptismal service performed in the Eliot Church.*

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* Baptized Sept. 21, 1834, — Frances Elizabeth Abbott, Wm. Reed Woodbridge, Abbott Eliot Kittredge, Sarah Perley Lambert, Caroline Warren Bond, Ann Mariah Bond, Caroline Hovey Hammond, George Warren Hammond, Caroline Frances Waterman, Andrew Swift March.

A Bible class of adults, of both sexes, was formed, I think, the second sabbath of our existence as a society, with Doct. Alcott as our teacher; and our studies commenced with the prophecy of Daniel. The sabbath school was organized a few weeks later, with Mr. Kittredge as superintendent; — the Bible class and sabbath school holding their sessions, the one in the morning, and the other at noon. I took a class in the school at the commencement, but continued there only a few months, when Doct. Alcott gave up the Bible class, on account of ill-health, and its care devolved on me. After the completion of our house of worship, the Bible class met in the body of the house, at the same hour that the sabbath school met in the vestry; and it continued to do so with varied success, most of the time in three divisions, for eleven or twelve years, when the classes were removed to the vestry, and merged in the sabbath school.

The question now forces itself on the mind, what has been the influence and beneficial results of so much labor in the Bible classes and sabbath school since their organization? In looking for an answer, it is necessary to glance at the field in which those labors have been performed. During the thirty-five years immediately preceding the organization of the Eliot Church, "liberal views," so called, of the doctrines of the Bible and Christianity, had been

disseminated throughout Eastern Massachusetts and New England generally; and in many places these had gained credence, and become firmly established. Religion had degenerated into a cold formality; and in no place, perhaps, had these views been more heartily adopted, than here. Ministers generally, in most of the towns throughout Massachusetts, seemed to think that the territory on which they labored was their own; and, in their view, no one had a right to enter the precincts of another. It was in this state of things, that our church and society, Bible classes and sabbath school, were organized. Such was the character of a part, at least, of the material, occupying the ground on which our spiritual edifice was to be erected. But how much of that material could we hope would, by the grace of God, be brought in and made to harmonize with other material, and so form an integral part of our common structure?

Our hope of success has been, not so much to induce the adult inhabitants to embrace our faith and unite with us, as by laboring with the young, to bring gospel truths to bear on their minds. In what way could this be done, or can it now be done, so effectually as by the faithful teacher in the sabbath school? We owe our success, under God, in a great degree, to this cardinal missionary principle. The command is to preach the gospel to every creature.

The command to teach is equally imperative, and we would say, much more so, to every lay member of Christ's church on earth; and it is as important, so far as it relates to the young, in Christian as in pagan lands. If preaching is not seconded by systematic teaching, it is, in a great degree, lost. It is here that we can see the greatest results of our efforts; and we must ever hope that the greatest success will be from labors with the young, whether in Christian or pagan lands. How indeliby fixed in the minds of children should be the words of inspiration, "Fear God and keep His commandments!" And in the mind of every parent and teacher, "Train up a child in the way he should go, and when he is old he will not depart from it." How full of meaning! It requires us not only to teach the letter of the Bible, but to apply and enforce its truths upon the mind and heart, — not only to teach the pupil to regulate his daily life by the precepts of God's word, but to endeavor to bring its great truths to bear upon the new life of the soul.

What will sabbath-school instruction avail, if the great doctrines of repentance and faith, atonement by the blood of Christ, and regeneration by the Holy Ghost, be kept in the back-ground? Principles must be enforced; every intelligent Christian understands this. Intelligent pagans understand it. And will not the Christian parent and teacher be

constant and faithful in giving his or her pupil line upon line and precept upon precept, and in presenting and enforcing the great principles of salvation, until his very mind and heart are permeated, as it were, with gospel truth, and love to God and love to men become the ruling principle of his life? If Christian parents and teachers are faithful in the discharge of their duties to their children and pupils, earnestly seeking the assistance and blessing of the Holy Spirit in training them up in the way they should go, will they not walk in it until their latest breath? Surely, inspiration says so. I verily believe that the teachers in the Eliot Sabbath School have been faithful to their charge. And, surely, God has accepted their labors; for many souls, there instructed, have been regenerated and brought into the kingdom. I believe, too, that the teachers in the Bible classes have been faithful, and that through their efforts, under the great Head of the church, many have been born again, and had their names enrolled in the Lamb's book of life.

It has ever been the aim of the teachers in the Bible classes, so far as I have had the means of knowing, to instruct their brethren and sisters in the knowledge of the Bible, and to apply and enforce its truths upon the mind and heart, — leaving it to the classes to choose what books or portions of scripture, should be the subjects of study for the time

being. Thus, while our studies have been varied, they have been mutual, and, I doubt not, useful as well as extremely interesting; and not only so, but, considering the length of time, they must have been somewhat extensive. We have not gone over the whole Bible, but have been over a great proportion of it, and some parts of it two or three times. The Pentateuch, the book of Job, the prophecies of Isaiah, Jeremiah, Ezekiel and Daniel, all of the New Testatament, with the exception of Mark and Luke, have been passed in review, in the classes with which I have been connected; and it appears to me that the more we study those parts of the Bible, the more we shall see in them to learn. We have invariably sought instruction, in our exercises, from scripture compared with scripture, without the aid of class-books, except for a short time when I was connected with a class of young ladies; and, so far as my own experience goes, class and question books are a hindrance rather than a help. Such have been our labors in the Bible classes; the full result of which, can never be known, until the trump of the archangel shall sound, and the dead awake.

Of the principle of sabbath-school instruction there can, it appears to me, be but one opinion among Christians; but I think some Christian parents mistake. They send their children to the sabbath school, and seem to feel that in so doing all their duties to

them are performed; and thus they shift the responsibility of training up their offspring in the nurture and admonition of the Lord, from themselves to the sabbath-school teacher. That is not Christian faithfulness. The parent can be under no less obligation to instruct his or her children in the truths of the gospel, because they are pupils in the sabbath school. His obligations are, if possible, thereby increased; for if he or she neglect to bear their own testimony to the importance of the great truths taught by the teacher, and to enforce those truths on the mind and heart of the child, the influence of the teacher is, in a degree, paralyzed by the very indifference of the parent. The child may be young, but he is an imitative and a reasoning creature; and he resolves that what his parent loves is desirable, that what his parent fears or hates should be rejected or avoided, and that whatever is matter of indifference to his parent should be a matter of indifference to him; and if he reads in the countenance or conduct of the parent that what the teacher has said and taught is matter of indifference, will it not be so to the child? Hence it is important that the parents be not only first and foremost, but he or she should study the lesson with his or her son or daughter; and, on sabbath evenings, should ascertain as far as practicable the drift of the remarks and instructions of the teacher, and by his or her own remarks, and teaching, and prayers, and

exhortations, and tears, make it manifest that the labors of the teacher and the truths contained in the lesson, are regarded as of the utmost importance to the well-being of the soul. In this way, the efforts of the teacher will second those of the parent, and the blessing of God be seen.

Of the management of the sabbath school, I will only say that I believe it has been such as to reflect the greatest credit on the superintendent and teachers; of its influence, that it has been and is incalculable; and of its system of instruction, that perhaps it has been the best that could be. But it has seemed to me that the question-books in common use were a restraint on the teachers, and useless to the scholars, except, perhaps, those in the infant classes.

I rejoice that the Westminster Catechism is sometimes used, and hope that it will come into general use, not only with the older, but with the infant classes. For I believe it is the best system of questions and answers ever made by uninspired men. It directs the pupil to the Bible as the only rule to guide him in the way of salvation. It tells him what God is, and what sin is, and its consequences; and I firmly believe that little manual has been the means, under God, of impressing the pure doctrines of revelation on the minds of millions of the human family, who would otherwise have mistaken their true import, and imbibed erroneous views of the Bible,

to grope their way through the mazes of a heartless infidelity down to everlasting burnings. As a manual of religious faith, it comprises all the doctrines, and inculcates all the duties of the Christian system. Every question is direct, and of vital importance to the well-being of the soul. Every answer is drawn from the word of God, and is the best that can be, or that ever was given, in any literary production of the human mind. It holds up to view, in the clearest possible light, the great doctrines of salvation as revealed in God's word. It sets forth the apostacy of man and the ruins of the fall, in language that cannot be mistaken. The answer to the very first question strikes at the root of all selfishness, and fastens the mind of the pupil on the great purpose of his being. It defines sin with a brevity and perspicuity that strikes terror to the very soul of man. It bars every avenue to justification by the deeds of the law, and holds the sinner a helpless being in the presence of his God. It epitomizes the great doctrines of grace and salvation, and brings them to bear with irresistible force on the human mind. It contemplates man in the true dignity of his moral being, as created in the image of God, with all his capacities for holy enjoyment. It weighs the turpitude of his transgressions, and fathoms the depths of his fall.

It recognizes justification, adoption, and sanctifi-

cation as acts of God's free grace; and it relies on Jesus Christ as the only Redeemer of God's elect,—as our Prophet, Priest and King, revealing unto us by His word and Spirit the will of God for our salvation, — as sitting at the right hand of God the Father, and as coming to judge the world at the last day. It is thus an embodiment of divinity in systematic form, perfectly comprehensible to the feeblest mind, complete in every part, and in nothing redundant.

In this respect, no question-book ever introduced into our sabbath schools can bear a comparison with it. The true and fundamental doctrines of the gospel are expressed in it in fewer and better words and definitions, than can be found in any other summary of religious faith.

If the foregoing be true, why ought we not now to put the rising generation in possession of the richest treasure that ever human wisdom and industry accumulated, to draw from? It is to the young we are to look, not only for material to repair, but to enlarge, extend, and beautify the temple of our God, — until, like the stone in Daniel's vision, cut out of the mountain without hands, it shall fill the whole earth. No people had greater faith in the Bible than our Puritan fathers; but next to it they valued the Shorter Catechism, and kept it on the same shelf. "They taught it diligently to their children every sabbath; and every

Saturday forenoon the pupils in their day-schools had to take a regular catechising — beginning with the infant class, seated on the oaken bench. There, as well as in the family, the pupil's first effort was to answer that important question, *What is the chief end of man?*" The study of the catechism, in those times, was not confined to children, but adult persons also studied it. A society of ladies was formed in Boston, in the time of Whitfield, for prayer, and improvement in personal piety. They met weekly for prayer and reading religious books, singing, and other exercises adapted to spiritual edification. "We also agree," say they, "once a quarter, to spend a day in prayer and other duties of religion,— our special errand at the throne of grace being, to ask for the out-pouring of the Spirit of God on us, our families, and the world of mankind. Once a quarter, the exercises shall be so shortened, as to have room to ask ourselves the Assembly's Shorter Catechism, that so we may keep in our minds that excellent form of sound words."

If the Shorter Catechism was valuable in Mr. Whitfield's time, as a means of improvement, for adult persons as well as children, can it be less so now? Was there ever a time when Christians needed greater faith in the doctrines of salvation by grace than now? — or ever a time when it was necessary to state those doctrines in more definite

language than the present? And how can it be better done than in the language of the Shorter Catechism? Who can do it better than Christians of the present time? We have a work to perform, and why shall we not set about it in the shortest, plainest manner? Our time is short. The present pillars of the temple are mouldering, and will soon totter to their fall. Where will the materials be found, that, by the grace of God, will be prepared to supply their place, — to stand erect on the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone, in all that symmetrical beauty and harmony that characterizes that glorious system? If nowhere else, they will be found among the lovers of the Shorter Catechism, in pious families and pupils in the sabbath school, who will ever be ready, in the strength of their Divine Master, to bear the burden laid upon them, to contend earnestly for the faith once delivered to the saints, and to teach the same to their children in the confident hope that they, also, will teach it to theirs through successive generations, until the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

Very respectfully,

Your obedient servant,

RICHARD BOND.

LETTER FROM MR. JOHN GULLIVER.

PHILADELPHIA, July 14, 1859.

DEAR SIR, — It would give me great pleasure to be present at your Sabbath-School Anniversary next sabbath, but other engagements will prevent.

My connection with the school as a teacher was very short, but almost from its commencement I have been an occasional visitor. My recollections of the scholars, teachers, and superintendent are in the highest degree pleasant and delightful. One marked characteristic of the school, I should say, is the earnestness of the teachers, and the deep interest and close attention of the scholars. Very few schools will compare with it in these respects.

I claim Mr. Kittredge as one of my boys. I am not sure that he was ever a scholar, but I well remember when he was first introduced into my school in Boston by his uncle. He was a fine specimen of a staunch, unsophisticated country youth. He began at once to show the happy effects of a pious mother's faithful training, and wore like gold, which, the more it is rubbed, the brighter it shines. He soon became one of our most earnest and faithful teachers; and after several years (on my resignation), he was appointed superintendent. The school was consid-

ered one of the largest in the city. It was at that time at its highest point of prosperity; and, as far as I can recollect, there was no flagging while he had charge of it.

The early history of the "School Street School," Boston, was quite interesting, as was that of all the others in the city. They were commenced in the midst of the Unitarian controversy. I well remember when the first one was organized in an old school-house, at the lower end of Bedford street. A few persons were called together by William Thurston, Esq., then an eminent lawyer in the city, who made interesting statements in regard to the success attending sabbath schools in England. It was resolved at once to visit some of the families in the neighborhood of the school-house, and ascertain whether scholars could be obtained. The next sabbath, to the surprise of us all, a large number attended; and at the close of the school we marched the scholars in procession through the streets to Park Street Church, to the utter astonishment of all who beheld us.

The schools became very popular, and all the public school-houses were granted for their use. The Unitarians, finding we were gathering in their children, commenced operations against us. The mayor of the city sent me a very peremptory note to come to his office *immediately*. I took my own time, and,

after two or three days, I called on him. He was in a pleasant mood, and frankly admitted that they wanted to get us out of the school-house. A few sabbaths afterwards, I went as usual to the school, and unlocked the front door, but could not open it. Getting in at one of the windows, we found about half a cord of wood piled against the door, which we quietly removed, and went on with our school. Finding we were not to be frightened out, a town-meeting was called to compel us out by a vote of the town. At this meeting, the opposition was manfully met. Mr. Thurston and other gentlemen made addresses, and these were so favorably received, that an overwhelming majority were in favor of granting us the use of as many of the school-houses as we needed. Thus defeated, a sabbath school was commenced the next sabbath in Dr. Lowell's church, and very soon, in most of the other churches. This was not confined to Unitarians alone, for the Universalists and Catholics soon did the same. The Eliot Church Sabbath School was commenced some eight or ten years after this. I am not aware that it was met by such opposition; but it was a day of small things.

And now, "What hath God wrought!" "Behold, how great a matter a little fire kindleth!" Besides the sabbath schools established there by other evangelical denominations, there are at least three of our own, the oldest of which is the Eliot Church School,

which, for a quarter of a century, has been like a city set upon a hill, shedding its happy Christian influences upon many a family circle, and pointing many hundreds of our beloved children to the pathway of holiness and life. Many of these have risen to manhood and womanhood, and are now surrounded by their own little ones, whom they are pointing to heaven, — themselves, as we trust, leading the way. Others have become the heralds of salvation, and are now in various places, persuading sinners, in Christ's stead, to be reconciled to God. How unspeakable is the richness of this reward for labors, although arduous and self-denying, and protracted, it may be, even to twenty-five years. Blessed is the man who has a part in a work like this.

For the most part, sabbath-school teachers are called upon to walk and teach by faith, casting their seed upon the waters, not expecting to find it again until after many days. But in multitudes of cases, it is far otherwise; and many a teacher who has gone forth weeping, bearing precious seed, has come again rejoicing, bringing his sheaves with him. Let no teacher aim at any thing less than the immediate conversion and final salvation of every member of his class. Let no scholar aim at any thing less than to secure this pearl of great price. And, when the book of life shall be opened, may every name which has been or may be written on the roll of Eliot

Church Sabbath School be found recorded there; and superintendents, teachers, and scholars all join in one everlasting song of praise to him who hath redeemed them unto God by his blood.

Very truly and respectfully your friend,

JOHN GULLIVER.

LETTER FROM MR. J. N. DENISON.

BOSTON, July 23, 1859.

MY DEAR SIR, — I confidently expected, till the heavy shower came up, to be with you in the closing meeting of your Sabbath School quarter-century Commemoration. The attachment which I feel to the sabbath-school cause, with which I have ever been identified, in some relation, and my special regard for the Eliot Sabbath School, in which I served ten years of its twenty-five, made the occasion one of great interest to me; though nearly seven years absent from you, and heartily engaged in another field of effort.

I should have joined, with great pleasure, in congratulations at the success of the school in its work; and in doing honor, also, to its veteran head and leader, during its long career of usefulness; which,

I can testify was due, in an uncommon degree, to his untiring energy and fidelity. But above all, I should have liked to unite with pastor, school, and friends, in recounting the grace of our Lord Jesus Christ to the sabbath school, in making it a favored instrumentality for turning many youth into the ways of righteousness, and into the paths of peace, and confirming multitudes in the faith of the gospel. To Him be all the glory. We seek no self-glorification, in our recollections and commemoration. Nor would we unduly exalt the sabbath school above the other means of grace. Indeed, none of the Eliot School could easily fall into that error. All of my own class became, in their youth, the followers of Christ; but if I were disposed to take credit to myself on account of it, my conscience would reprove me of injustice to parental and pastoral faithfulness. I can only claim for my sabbath-school efforts, that they were auxiliary to the unwearied line upon line of parents at home, and the constant illustration of truth by the pastor, in the pulpit and out.

In recalling my sabbath-school days in the Eliot Church, only pleasant memories come back to me. There is no dark shade to the picture — no regretful recollections. Whether serving as librarian, (contrary to my predilection, as a place of less usefulness,) by which I was brought in contact with the whole school, or in the longer and more congenial

employment of teacher, I look back upon the entire period with great satisfaction.

Under the strong assurances of God's word, intelligent and devoted teachers, led on by an earnest and efficient superintendent, can reasonably hope to make a moral desert bloom; and how much more, a garden of the Lord? For my happy share in that service, with its abundant reward at the time, and its ample store of sweet memories for all the future, I thank God with all my heart. I am also truly thankful for the invitation to join in the commemoration. Though I failed of the gratification anticipated from the interesting services of the occasion, and the reunion of old friends and associates, I have not entirely lost the benefit of this timely prompting, in quickened sympathy, and renewed interest; by which old associations have become dearer, and present duties lighter. The influence of these recollections has been so great upon me, by myself alone, as to inspire me with greater courage than ever, and give me new a heart for the good work, — though I have not wanted confidence in such effort at any time. I have had an unwavering faith in sabbath schools always; though not as a substitute for, but as a help to, family and pulpit instruction, where they are enjoyed.

As "man's chief end is to glorify God and enjoy him for ever," and "the scriptures contain the only

rule whereby we may glorify and enjoy him," it is clear that it is a misuse of the Bible to read it for its poetry and history, interesting and important as they are; and they only are wise, who diligently search and study the Word for its practical use and benefit.

Considering the general estimation in which the Bible is held, it is often surprising to learn how ignorant intelligent people are of its facts and doctrines. As a consequence, we have had the unhappiness to see, in this enlightened age, and in our own favored community, the most absurd delusions received as religious truth by the cultivated and refined, as readily as by the unlettered.

Happily, evangelical Christians and their families have, to a great extent, escaped this new snare of the adversary, through their knowledge and belief of the scriptures. This ought to be an incentive to effort, to induce all, of every age, to attend to the systematic study of the word of God. It is a sure antidote to moral evil, and error of opinion; but only to those who apply it daily to the heart and conscience.

The Eliot Sabbath School has proved a nursery to the church. What would she now have been without it? So I may say of my present connection: A large part of the admissions to the church, for several years, have been from the sabbath-school ranks; and I am satisfied that if our school had em-

braced a larger share of the congregation, many more would have become interested in the truth, and savingly acquainted with it.

Let us not be weary, therefore, in well-doing; for we shall reap if we faint not. Our reward is sure.

With cordial wishes for the continued prosperity and success of the Eliot Sabbath School, and a still wider extension of its usefulness.

I remain, my dear sir, with the highest respect and esteem,

Yours most truly,

J. N. DENISON.

Rev. A. C. THOMPSON.

LETTER FROM REV. W. W. DAVENPORT.

ROXBURY, July 11, 1859.

Rev. A. C. Thompson: —

MY DEAR SIR, — You ask for reminiscences of the Eliot Sabbath School. I regret that mine should be so exclusively statistics, and of my own class. Such as they are, they are furnished with pleasure.

My connection with the school began, I think, on the second sabbath in April, 1848. A permanent class was soon assigned to me, and by September of

the same year, it had six members, averaging about sixteen years of age. Two of these have connected themselves with this church (one of them being now the junior deacon), two have died, one is living elsewhere, and I have had no trace of the other for a long time.

About the beginning of 1849, on the removal of Mr. John A. McGaw to New York, his class was given into my care, and my former class was joined to it, making the number about eighteen.

In the year 1850, when the class numbered eighteen, there were two natives of the Sandwich Islands among them, one the son of missionary, the other, of native parents, and both members of the Mission Church at Honolulu. Both have returned to take up their abode at the place of their birth.

During the first two years, — until April, 1850, — we studied a question-book called "Theology for Sabbath Schools." After that time, with the exception of a few months spent on the "Sermon on the Mount," the whole study of the class during my connection with it was on Epistles of Paul, and without question-books. This method gave a wider range of inquiry, and sometimes led to a more thorough investigation than that by prepared questions. These studies were full of interest to me, and I may hope not without some profit to those instructed.

As nearly as I can now ascertain, there have been

seventy-two members in the class while under my care. Some were members but a short time; while others suffered their names to be enrolled, but never were properly pupils in the class. The latter are not included in the above number.

Of the seventy-two, six have died, thirty remain among us, twenty-two are living elsewhere, and of fourteen nothing is now known to me.

Again, of the seventy-two, twenty-seven were professors of religion when they joined the class, eighteen made profession of their faith after joining it, and five have expressed hope more privately. Of the religious position of the remaining twenty-two, I am ignorant. One of the seventy-two is a preacher of the gospel.

Very gratifying recollections are connected with many of these young men. They have had their share in the pleasant labor of instructing others. This has been particularly the case in our mission schools. For several years, in winter, when the schools met at noon, it was the habit of this class to meet in the morning, that those who were teachers in the mission schools might be able to meet with us, without leaving the classes under their care in those schools. Some, having removed from Roxbury, are teachers in sabbath schools elsewhere. May He that ministereth seed to the sower, multiply their seed sown, and increase the fruits of their righteousness;

watering others, may they be watered also themselves; and all the fruit be to the praise of God's glorious grace. Sincerely and fraternally yours,

WM. W. DAVENPORT.

LETTER FROM MR. HAMILTON A. HILL, BOSTON.

BOSTON, July 13, 1859.

Rev. A. C. Thompson, Roxbury: —

MY DEAR SIR, — At your request I have endeavored to recall some of the circumstances of my connection with the Eliot Sabbath School.

I well remember how pleasantly impressed I was with the appearance of the school, when I visited it for the first time. I thought I had never seen so bright and cheerful an assemblage of the same kind. I was especially struck with the Bible classes, occupying the four corners of the room, like columns, — a double Jachin and Boaz, — assisting to strengthen and sustain the sacred institution. "Strength and beauty" were in the "sanctuary." This, I thought, was as it should be; for not only is the prosperity of a sabbath school greatly enhanced by the efficiency of its Bible classes, but their presence adds very much to the interest of its appearance. One of these four classes, composed of lads, was large, and the scholars

were bright, earnest, and very attentive; from this class, — a sort of preparatory theological seminary, — several have come forth who are now preaching the gospel of the kingdom, and "the day" will reveal the connection between the sabbath-school lessons of those years, and the pulpit teachings of this and future days.

In January, 1852, I was requested by the directors of the Eliot City Mission Society, to become superintendent of the sabbath school in Davis street, subsequently removed to Eustis street, and now known as the Vine Street Sabbath School. Having recently completed seven years of service in that school, and having had occasion to rejoice greatly in its prosperity, I am prepared to enter to some extent into the feelings of the pastor, superintendent, and teachers of the Eliot School, in reference to the approaching celebration of their twenty-fifth anniversary. I sympathize with the respected and beloved superintendent in his joy. I congratulate him on all that he has experienced of the goodness of God, during his long term of sabbath-school service, and on the success which from the first has attended his efforts, and which culminates so delightfully at this time.

Your superintendent must have had many perplexities and discouragements to withstand; but in the midst of these he has been sustained, and, doubt-

less, he now reckons them as not worthy to be compared with the glory already revealed. Perhaps, in the happiness of present scenes and circumstances, some imagine that sabbath-school employment is all sunshine. This is a great mistake. Let it be remembered that this blessed work is, after all, work; it is a work for which we are paid as we proceed, and at the end more than repaid by our Master, who having Himself given whatever of success may follow the performance of duty, yet most graciously and richly rewards His servants for their efforts. There is, however, labor for them to perform, diligently and perseveringly. If this idea of work be not taken into account, there are those who may be disappointed when they engage in similar duty. There are times when the head is weary, and the heart faint, and when progress in the right direction is almost imperceptible. Superintendent and teachers often go to the mercy seat, saying, "Lord, who hath believed our report?" Sabbath succeeds sabbath, possibly month follows month, and yet there are no known conversions; the dear youth listen, and listen, to the invitations of the gospel, but they awake no response, and manifest but little feeling; their attention is easily diverted; their presence is often missed. At such periods the heart is sustained by the promises of the Saviour, made applicable and personal by the Holy Spirit. Such dèpressions may be only tem-

porary; certainly, in the Eliot and Vine Street Sabbath Schools, there has been almost always more to encourage than otherwise.

In the excitement of military triumph, the soldier may forget the terrors of the encounter; in the delights of home, the pilgrim may forget the perils and weariness of his journey; and in the peaceful and blessed satisfaction of the twenty-fifth anniversary, those who have labored to promote the welfare, and to maintain the interest of the sabbath school, will not, probably, dwell on the trials of the past; but for all this, these were none the less real and severe at the time. I furnish this shade only to throw out more clearly the lustre of the present joy, and by suggesting occasion for thanksgiving, I would expand the volume of praise which will rise from many hearts, as the dealings of God for a quarter of a century, with one branch of His Zion, are rehearsed in the Eliot Church.

In heaven one smile of approval from the Divine Redeemer, will be felt to more than compensate for all the toils and griefs of our earthly pilgrimage; and shall not the cordially expressed approbation of fellow laborers, and of Christian friends, be accepted as a recompense here, and as an earnest of the favor of the Head of the church, to be manifested when our work is all done?

For our own sake, and for the sake of the church,

we are all thankful that the welcome, "Well done, good and faithful servant," is not to-day spoken to our respected friend the superintendent of the Eliot Sabbath School, in the paradise of God. May he be strengthened by the signal prosperity which has hitherto followed his endeavors, and by the encouragement of those for and with whom he has labored, for long continued efforts for the diffusion of the gospel; and both in labors and in results, may the future be as the past, and yet more abundant.

Believe me, my dear sir,

Yours faithfully,

HAMILTON A. HILL.

LETTER FROM MR. J. P. MARSH, A DEAF MUTE, MEMBER OF THE ELIOT CHURCH.

ROXBURY, July 14, 1859.

Rev. Mr. Thompson: —

DEAR SIR, — I will try to give you the statistics of my Bible class of deaf mutes, according to your desire.

In 1850 there were here a few mutes who sometimes assembled in a room as a Sunday school. Afterwards it seemed desirable to establish a place for the deaf and dumb to worship in Boston on sab-

bath days. On the 5th of October, 1851, the vestry of Park Street Church was occupied by eleven mutes, through the favor of the church committee for temporary use. The class grew large gradually, and were interested to attend to the explanations of the Bible, and to study "Newcomb's Scripture Questions on the Gospels in Harmony." The mutes assembled in the vestry on Christmas Day, 1851, to organize a new society, with great pleasure, called, "Deaf-mutes' Bible Class." Articles, which contain plain rules, were adopted also.

In April, 1853, the class was moved to one of the convenient rooms of Mount Vernon Church, Rev. Mr. Kirk's, by favor of the committee. The mutes became regular attendants and improved much, so that most of them were able to recite and give explanations on answers before us.

The class has been continually prosperous, and the number of attendants averages from thirty to thirty-five.

In the spring of 1857, the class was greatly blessed with the special influence of the Spirit of God. They were quite serious in attendance upon my instructions. They felt much joy in the presence of God in their prayer-meetings. Four of them found peace at different times in the spring of 1858.

The whole number of hopeful conversions was seven; five of them joined the church of Christ. They

are happy to serve God, and endeavor to do good. One of the number was Mr. I. Grace, from Ireland, converted among the mutes several months after the Bible class was established. Before his death, August, 1852, he held his wife with his feeble hand, saying, "I am happy, and desire to go to Christ."

A wealthy and refined deaf and dumb lady, in Boston, informed me last year, that the influence of the class had caused her to see her exceeding blindness and error; she was distressed and felt that she was a lost sinner. Now she loves to pray often, and reads the Bible better than she did, — although she does not trust her heart, as she told me last Sabbath. She would thank those who should pray for her, and her faith may increase.

There was an Irish girl, deaf and dumb, educated in Hartford. Her Catholic parents kept her strictly at home four years. Her father threw her Bible, which was presented by Mr. Weld, Principal of the American Asylum, into a stove, and threatened her if she attempted to take it out. Afterwards she determined to come to the Bible class to worship. Some weeks later, her parents threatened her as if she were a heathen; said they would turn her out of their house if she should go to a meeting room. She determined to come there to learn about God. She sought for work to support herself, but could not obtain it. She was willing to live miserably in order

to learn about the salvation of her soul. She now borrows a Bible to read and study. She prays, and she comes to the class on the Sabbath.

I will add no more.

Yours, most affectionately,

J. P. MARSH.

LETTER FROM EBENEZER ALDEN, M. D.

RANDOLPH, July 15, 1859.

Rev. A. C. Thompson: —

DEAR SIR, — In your letter of the thirteenth instant, you request me to give you the dates of my service as superintendent of the sabbath school in this place with any thoughts and facts relative to its trials and joys. You inquire, also, what other instances of extended service, in this department, are known to me.

In the year 1818, a circular, recommending the general introduction of sabbath schools, was sent to most of the clergymen in the State, by a society in Boston for improving the moral condition of the poor. It was placed in my hands; and after due consultation with the pastor, it was brought to the notice of the church. Some effort was required to remove existing prejudices, which being done

the church heartily coöperated in the measures proposed.

On the first sabbath in May, 1819, our school was organized, and it was my privilege to continue in office, as superintendent, until the first sabbath in May, 1858, — a period of thirty-nine years.

The report made to the church, at the close of the second quarter of the year 1819, is before me, and an extract from it may interest you as showing the mode of conducting sabbath schools at that time : —

Average attendance of scholars,	99
Verses of the Bible repeated,	31,693
Verses of hymns repeated,	25,593
Answers from catechisms,	34,102
Do. to McDowell's questions,	3,434
Total,	94,822

Namely 1000 to each individual during 25 sabbaths of attendance.

The services were commenced by reading a few verses from the Bible — then prayer — repeating lessons — explanation by teachers — singing a hymn (congregationally) — address from superintendent, or the minister when present, and doxology. This was in the old meeting-house, with square pews, high pulpit, sounding-board, deacon's seat, etc. The square pews, with a chair in the centre, were very convenient.

I regard the sabbath school as in no sense a substitute for pastoral or family instruction, but as a most valuable auxiliary to both; and my only regret is, not that I have devoted so much time and effort in sustaining it, but that I have allowed so many opportunities of speaking a word in season to pass unimproved.

My resignation was tendered, not from diminished interest in the institution, but because to all things there is a time and a season.

My trials have been few, and my joys abundant. I cannot, perhaps, convey an impression of my emotions on leaving the sabbath school, more appropriately than in the language, slightly altered, of good Bishop Horne, on completing his Commentary on the Psalms of David: —

"Happier hours than those spent in these exercises, I never expect to see in this world; very pleasantly did they pass, and moved swiftly and smoothly along; for when thus engaged, I counted no time. They are gone, but have left a relish and fragrance upon the mind, and the remembrance of them is sweet."

With kind regards to your retiring superintendent,

Very respectfully,

Your obedient servant,

EBENEZER ALDEN.

REMINISCENCES OF TEACHERS.

Marshal Conant, *Bridgewater.*

"It is now rising of twenty-three years, since myself and wife became worshippers among the members of the Eliot Church; and a portion of our first sabbath was spent in the sabbath school and Bible classes. And every sabbath for a period of three years, I had the pleasure of meeting with one of those classes, and occasionally leading a class in the sabbath school; the sessions of which were then in the morning — the Bible classes at noon. We always admired the excellent arrangements and good order of the school, — the spirit, skill, and faithfulness of its superintendent and his coadjutors. In all respects, we regarded it as a model school. And, considering the materials and the workmen, it would be strange indeed if the result were not a marked success. Accordingly, during the twenty years since our residence in Roxbury we have never been surprised to learn, from time to time, of the increase and prosperity of the Eliot Church; which has been in accordance with our anticipations, and the great laws of the Divine Government."

Charles Scudder, *Boston.*

"After an experience of thirty-six years as a teacher or superintendent, I do, without hesitation, give it

as my opinion, that there is no situation where a private Christian can be more serviceable to the church of Christ, or where his own piety can be more surely promoted, than as a teacher in the sabbath school, faithfully endeavoring to lead the opening minds of our youth to the only fountain of truth and salvation."

One who has been for thirty-two years in sabbath-school occupation as teacher or superintendent, writes: "My testimony is that I look back upon the hours passed with my Bible classes, and in preparation to meet them, with more satisfaction than upon any other employment of my life."

J. Russell Bradford, *Jamaica Plain.*

"A teacher, to be faithful or successful, must visit his scholars, must know them, must work himself into their hearts, must make them feel and know of a certainty that he cares for them, loves them, and watches over them. Then, giving them God's holy word in conversation often, as well as in the sabbath school; not trusting to his own words, but freely and aptly quoting from the Book of books; telling ever of the love of Christ, and of the power of the Spirit; not making it 'Sunday talk' merely, but weaving it suitably and naturally into every

communication: God's word so spoken will not return unto him void, — provided always that the teacher is faithful in prayer. And it is pretty certain that no teacher will or can be thus faithful in speaking, unless first and constantly earnest in supplication for each one of his class, presenting them by name at the throne of grace, pleading for their souls for Christ's sake. The one great want of a teacher is faith; faith in the power of prayer and in the willingness of God to save souls; not only at sometime, but now, — whenever sincere prayer is offered. A child was once asked if she could tell what faith was. She was a very little girl, and after thinking a moment, said, 'Yes, sir; faith is to take God at his word.' When teachers take God at his word, having entire, full, perfect faith in a 'thus saith the Lord,' — when they will understand, feel, and obey the injunction of our blessed Saviour, 'Feed my lambs,' — and will in the fear of God attempt to feed, and not merely to amuse their scholars, — asking the salvation of their souls for the honor and glory of Christ, believing the promise 'Whatsoever ye shall ask in my name I will do it,' and feeling that the word of God is pledged to the performance of this promise, — then will the windows of heaven be opened, and a blessing will descend, so full, so abundant, that there shall not be room enough to receive it."

A present member of the church writes :—

"A special interest for the salvation of each precious soul was awakened, on my part, which has drawn out continued supplications for that end. Four of the number are now members of the church; that the remaining four may yet be brought in, and that all may adorn their profession by blameless lives and holiness of heart, supplication to Him who has the hearts of all in his hand will be continued."

JAMES O. L. HILLARD, *Auburndale.*

"I hardly know how to give definite shape to the crowd of recollections suggested by the perusal of your note of the 7th inst., and by the interesting occasion that calls it forth, which are accompanied with much of sorrow, at the loss the school will sustain in the departure from its management of Mr. Kittredge. Twenty-five years of experience, in one school, must to him be pregnant of interest, of grief, perhaps, and of joy beyond the power of words to express. Even the short ten years, that sum up my little life there, are full enough of interest to last a life-time. It is no small matter to take, as I did, a large class of boys, averaging eight years old, following them up almost to manhood, (the only class

in the school remaining intact for that length of time,) kept together on the one part by a love for their best interests, and on the other, as I love to think, by an appreciation of that love, and the bestowal of much affection in return.

"I took charge of the class in 1849, on the removal of Miss Bigelow, whom I never had the pleasure of knowing. One incident, which will illustrate the studious habits of the boys, I will mention: three of them, while under her care, and at the tender age of seven and eight, received a prize for reciting the whole of the Shorter Catechism. As a class, I should say they were studious, punctual, and attentive. I used to say to them, 'You may come late when I do.' I always encouraged an inquiring disposition among them, and if it sometimes led us into discussion, away from the lessons, I never regretted it. I was always a welcome guest at their houses, and only regret that I did not visit them oftener, — a too common fault with teachers. I invariably had the sympathies and coöperation, and, I doubt not, the prayers of parents at home, — an incalculable help to the teacher.

"One of the boys, for years, would call at my house New Year's day, with a beautiful book-mark, worked by himself, accompanied by a little note of affection, which was prized and preserved. But should I enter into all the particulars of our pleasant inter-

course, I should make this letter too long; and so I will come down to the most interesting period in the history of the class. At our concert of prayer for colleges, in February, 1857, I first heard, from the lips of one of the boys, that most welcome return for prayers and labors, that he trusted he had given his heart to his Saviour, and experienced the joys of pardoned sins. Our next sabbath in the class was an extremely touching occasion, and, doubtless, was the turning point with some. Not long after, one of the mothers called at the bank, and asked me to go and see E., for 'he is in a very interesting state.' At two o'clock, you may be sure, my dear sir, I hastened to his side, and found him indulging a trembling, though sweet hope, — an interview never to be forgotten, during which he said to me, 'Have you seen H. since Sunday?' No, I had not; but I immediately followed him up, and again was I rejoicing over and with a new-born soul; and, strange coincidence, he also alluded to still another, as being under like influence, and whom I likewise found rejoicing. Since then, and since leaving Roxbury, I have been permitted to hear from almost the balance of the class, as numbered with the people of God."

A Female Teacher.

"I was in the habit of taking up a contribution among them every sabbath, giving them a specific

object, and endeavoring to keep up their interest in it. In about a year and a half, I think, we collected ten dollars. And, although those who could afford to give were the greater number, yet they often forgot their weekly offering; but those who had to use self-denial to bring it, very rarely did so. One poor little English girl, who worked hard in the factory during the week, used to bring, almost every sabbath, six cents. Our object at this time was to send this sum of ten dollars to the West, to give a library to some poor district, where there was no sabbath school, and where, by providing a library, one could almost always be formed. It helped to form two schools. At one place, they raised among themselves seven dollars, and then from our little sum three dollars were given to make up the required amount. In another place they raised three dollars, and the remaining seven we had sent were added to it. One of the schools was near Tippon, Iowa; the other in Spavia, Fulton County, Illinois.

"We also had a little sewing circle in connection with another class. We filled quite a large box with garments, and sent them to Mrs. Dodd, at Thessalonica, to be distributed by her as she thought best.

"Within the past four years, several from this class have made a profession of religion. I think there has not been one called from among us by death."

A Female Teacher.

"Precious is the memory of the hours which I have spent with these dear girls. They were almost always punctual in their attendance, attentive and considerate to their youthful teacher. I sometimes love to think that, by God's grace, I may have been a feeble instrument in 'preparing the way of the Lord,' in some of their hearts; and my prayer still is, that the other four, though widely scattered, may all be gathered into the fold of the Good Shepherd, and that they may stand, at last, an unbroken band, before the throne of God, clothed in the righteousness of Jesus, 'unblameable and unreprovable' in His sight. . . My affections still cling to that school, and the memories of my connection with it are hallowed. It was in that room that I first 'subscribed my hand unto the Lord.' It was from those teachers that I first heard the welcome to the fellowship with them 'in the blessings of the gospel of peace,' and our communion together with our Elder Brother, has often been sweet and precious. Though I may not again be connected with this nursery of the church, and though I may be separated far from it, the hours spent in the Eliot Sabbath School will live among my pleasantest remem-

brances, and shall kindle afresh in my heart love for the sabbath school, wherever my lot may be cast."

OLIVER L. GRIDLEY, *Cordaville.*

"Among the pleasures which I am permitted to call my own, are recollections of happy, and I trust, not unprofitable hours, spent in the Eliot Sabbath School. Along with the pleasures, come regrets that I have so failed to improve, and have been so wanting in gratitude to God for past opportunities. That class of dear ones are often before me, and though I hear not their questions, I am reminded that thorough preparation was a matter of necessity as well as a duty; — a duty how much neglected!"

"From the age of seventeen, I had been a smoker of tobacco, and for many years had used a large number of cigars daily. After I was married I did not indulge so freely; but still used from three to six daily, though often thinking that sometime I should give them up. One morning, on leaving my house, smoking, I saw at a little distance two of my boys, and the thought, 'They shan't learn to smoke by my example,' caused me to throw the cigar away before they had seen me. After passing them, with the usual salutation, I took another cigar, with matches, from my pocket; but again thought was

busy. 'If you do not want your scholars to smoke, why do it yourself? Others will see you, if they do not. If the example is bad to my boys, why not to all? What should your example be as a Christian man and a sabbath-school teacher?" And thus, seven years ago, after indulging in that habit for more than twice that number of years, I took my last puff of tobacco. And I learned a lesson that morning, God being my teacher, that has had an influence, although far less than it should have had, ever since."

REMINISCENCES OF SCHOLARS.

Mrs. M. M. Dickinson.

"The Eliot Sabbath School is one of my sacred homes. How many hours have I there studied and taught from the word of God. What an account to give, of time improved or otherwise, and of interest in the souls of pupils!

"One hot sabbath in July, 1834, at the close of the afternoon service, the officiating minister invited those parents, with their children, and others, who were interested in the formation of a sabbath school,

to remain for a while. My father and myself were of the number, and Mr. Kittredge I remember also. . . . . Memory is blank as to any particular incident, until I find myself in Mr. March's Bible class, seated on one of those three settees, forming a square, in front of the desk, while he occupies a chair in the centre. Some familiar faces come up in that class; among them, Miss Catherine Barnes (now Mrs. Blake), Miss Carrie Smith (now Mrs. M. P. Kennard, of Brookline), Miss. M. Perkins, etc.

"I shall never forget our teacher's earnest, solemn voice while instructing us in the lesson, or seriously urging us to come to the Saviour. It was in that class I began to think seriously; and when I left, in May, 1840, for boarding-school, my mind was deeply impressed. Arriving at Bradford, we found a precious revival commencing in the town; and the inmates of the academy soon felt that the Holy Spirit was there, also, among them. In a few weeks, after long thinking, I trusted I gave my heart to Jesus. How I longed to see my dear Bible-class teacher I had just left, and open my heart to him, for all were strangers around me, and I was not at home.

At the end of two years I returned home, to remain one year, on account of health. In the meantime Mr. March had given up the class. I seemed to belong nowhere in the sabbath school. But Miss Martina Echevire soon invited me to join Mr. Wal-

ley's Bible class. This was in the summer of 1842, and in November following I made a profession of religion. I was a member of his class five years, being absent one year at school. I must say I learned more of the Bible and its doctrines under his tuition, than in all my previous life; and, perhaps, nowhere else should I have studied so faithfully; for he made us study, and study hard (if we would), and I have found it of incalculable service in my own teaching. While he thoroughly imbued our minds with a desire for knowledge, he did not forget the soul's welfare of each; and most earnest and faithful were his appeals for those out of Christ, to come and give themselves to Him.

"I left Mr. Walley's class, at the urgent request of a teacher, to take her class while she was absent for a year. I had it for nearly two years, and enjoyed it much, though it was not my class. I found it more pleasant than I anticipated, to be a sabbath-school teacher. In 1850 I had a class of my own, consisting of six members. Others were added afterwards, but I shall never forget them. They are sitting before me now, in my mind. Two of the number made a profession of religion while in the class, and one, I know, is a sabbath-school teacher. Another has joined the Baptist church, and is a teacher. . . . And now, from active service, I am laid aside. My work in the Eliot Sabbath

School is done, perhaps, as far as personal presence can help in teaching. But I am there every Sunday in spirit, and my lesson studied in reality. Some, nay, many of my happiest hours have been spent with my classes in the Eliot Sabbath School. I would never, never forget those hours. And the sacred house above, where, from childhood, I have listened to the truth, my sacred earthly home — how blessed is the memory of the past!"

MRS. SARAH P. PRATT, *Philadelphia.*

"My connection with that class (Mr. Walley's), was one of great profit and pleasure to me. Our teacher was unwearied in his efforts in our behalf. His standard of instruction was high, and he succeeded in interesting our minds and hearts to an unusual degree in the doctrines of scripture, — an interest which, in my own case, has never abated. My memory loves to linger over those pleasant meetings, and all the associations connected with them. That friendly circle is effectually broken now, and many from it have been called to another world. Others too, among the teachers as well as the pupils, whom we knew and loved, have gone, not to return; but surely all, whether amid the toils of this world, or the joys of another, must look back with satisfaction and thankfulness to the scenes and influences of that sabbath school."

Referring to one who was her teacher for years, and was peculiarly faithful, a daughter of this church speaks of feeling the influence now in her devotional and benevolent habits: "Miss Newman accustomed her scholars to commit scripture, particularly the Psalms, with great accuracy, and she states that some, particularly the 139th, are indelibly stamped upon her memory, and are a treasure for life. Then the same teacher had little prayer-meetings with her scholars, which exerted a lasting spiritual influence. Sometimes she invited one or two of her scholars to go with her to visit the poor and sick, and occasionally she had a little prayer-meeting in the room of some poor invalid. All these things made their impressions upon those young minds; and, now that some of those scholars are in responsible stations in life, they are stimulated to perform those duties, and to enlist those younger to engage in them, knowing from experience the benefit and pleasure they have themselves received."

A Pastor in Connecticut.

"Two thoughts suggest themselves from my own experience as a scholar — one of which is an important truth.

"1. Children do not always carry away from the sabbath school into life such deep and good impres-

sions as is generally thought. Teachers take too much for granted.

"2. Teachers must show a personal interest in the individuals of their classes. Only thus will instruction be cherished. My experience as a scholar assures me that teachers are too much afraid of their scholars, or appear to be. They are not so intimate with them as would be welcome and beneficial to the scholar. Their interest seems to be periodical and official."

ANOTHER.

"I shall have reason to remember, with gratitude to God, my connection with the sabbath school of Eliot Church. I was a member of it for about thirteen years, and all through my boyhood, I was receiving impressions continually, which have given character to my whole life, and whose influence will never cease throughout my whole existence. My conversion, if indeed I am a Christian, was due under God to different means; but the chief of these which prepared my mind for the reception of the truth, was the instruction I received in the sabbath school."

"As a mother, I can give my testimony that the sabbath school has been a great help in the religious education of our children. A parent knows very soon the stamp of piety which the teacher of a child,

in the sabbath school, has. A teacher, like Miss Newman, is a constant stimulus to a parent, and does much to encourage a mother to faithfulness and prayer. The sabbath school has aided also in systematic scriptural instruction in the family; — the sabbath lessons bringing subjects which gave shape to the teaching for the day. Then a praying sabbath-school teacher strengthens and encourages the parent greatly."

"As a parent, I have always felt grateful for the kindly aid of devoted, self-sacrificing teachers; and it is a pleasure to pray for the sabbath school, especially, while it is in session. When the hour passes without such remembrance, I feel that an important duty has been neglected, and a special privilege disregarded. . . . Our children have always loved the sabbath school. They never wish to absent themselves; and this, particularly in Henry's case, has been a great encouragement to me, and I trust I am, and have been, truly grateful to God for this."

"Mary and Anna have often spoken with much interest of their teacher, the late Deacon March; and, while under his instruction, Mary regards as the time of the dawning of spiritual life in her soul. He was very interesting and faithful in his instructions, and won the affections of his class."

"Samuel remembered, with much affection, his

teacher, Mr. Adams, and still carries with him, as his constant companion and guide, a Bible which Mr. Adams gave him when the family removed from Roxbury."

REMINISCENCES RESPECTING THE SUPERINTENDENT.

Rev. David Greene, *Windsor, Vt.*

"I remember, very distinctly, the constancy, life and activity of Deacon Kittredge, the superintendent. He has been long and successfully engaged in that service. May the Head of the Church, who tenderly regards the lambs of the flock, provide for your school another superintendent, who shall be as hearty, and untiring, and useful in his work, as has been the one who now retires from that station."

Rev. George E. Hill, *Sheffield.*

"I well remember, too, the sabbath when our good superintendent made each of the pupils a new year's present of the 'Sabbath School Harp;' and I recollect the tunes and hymns that we used to sing from that book. Some of the teachers and some of the scholars, with whose faces I used to be familiar, have been transferred to the higher school above, to sit at the feet of the Saviour and learn of Him!"

REV. F. B. PERKINS, *of Dracut.*

"In common, I doubt not, with all the graduates of the Eliot Sabbath School, I feel that gratitude is due to him who has so long been its honored superintendent. My recollections of the school are inseparably connected with him. How much we all owe to his wise care, and labors of Christian love, can never be known in this world. But very much of its prosperity and of its usefulness, I am confident, is to be referred to this source. In the event of next sabbath, I feel that I have a personal interest, and join my prayers with yours that God will abundantly bless him in the future with His presence and smile. May He show him that his labor has not been in vain. For the school itself, I heartily trust that another wise and good man may be found to take its charge, under whom the Lord will continue to make it the nursery of the church!"

OLIVER L. GRIDLEY, *Cordaville.*

"The school, under the superintendence of Mr. Kittredge, was ever a pleasant one. It was evidently his earnest desire it should prosper, and no effort was wanting on his part to that end. His never varying kindness of manner, and tenderness of heart, won the respect and affection of all.

"Although Mr. Kittredge resigns his post as superintendent, he cannot if he would, and he would

not if he could, resign his interest in the school; and the love of many will follow him through life. May the Lord of the harvest bless him and his labors most abundantly!"

THE INFANT CLASS.

The first teachers of the infant class were successively, Miss Anna H. Dana, Miss F. Elizabeth Gray, and Mrs. Sarah P. Gulliver. Mrs. Gulliver, now of Philadelphia, writes as follows:

"I took the class only until some one could be obtained permanently. As no one offered, I continued in it, I think, about two years, when my health failed, and I was obliged to relinquish it. With much regret, I left the class, but was gratified and happy when our friend Mrs. Perkins was willing to take it.

"In teaching, I commenced the 'Doctrinal Catechism' in 'Emerson's Evangelical Primer,' giving one question for a lesson. I went through with that, and began the 'Historical,' when I was obliged to leave the class. I cannot say whether any of the children were profited; but I became very much interested in presenting to their minds those scripture truths, which may be made so simple that even little children can get some idea of them. During the time I had the class, there was one sudden death,

Mr. Colby's little son. While looking upon his lifeless remains, it was peculiarly gratifying to my own feelings, that enough of religious truth was presented from sabbath to sabbath in this catechism to lead him to the knowledge and love of that Saviour who died to redeem him, and all who should trust in Him, by His own most precious blood. One other has also passed away, a daughter of Mrs. Mathes. She and her sister were also members of the class. They were punctual in their attendance, and always manifested a deep interest in the instructions given. I remember others who were members of the class, but have no recollection of any marked impression made upon their minds; yet I believe scripture truths cannot fail to make an impression, even on the minds of very young children; and we have only to be faithful in imparting these instructions, to expect good results to follow."

The present teacher, Mrs. Benjamin Perkins, makes the following statement:

"ROXBURY, July 13, 1859.

"I have had in my care the 'Infant Class' for thirteen years and six months, — having taken it in February, 1846, temporarily, as I then thought.

"The attendance has been much more regular than might be expected from children so young. I have supposed the average attendance to be from thirty to thirty-three, until within the last year, when the

number has somewhat increased — the largest attendance having been fifty. Their punctuality and demeanor, has been, I think, almost unexceptionable.

"The exercises are of the simplest character. At the opening of the larger school, the children are always present, and often at the close. A short Bible-lesson is strenously required; afterwards, general instruction; their attentive eyes and ears making the hour a very short one. Passages of scripture are repeated in concert; generally, in particular reference to Christ's love for them, and to impress them with his willingness and power.

"Of those who have died, you probably know more than I do; they have gone, all of them, I trust, to swell the great chorus of infant voices in singing of redeeming love.

"There have been many, very many, interesting pupils, and incidents of interest to me, but not available in this little sketch. The teacher of an infant class, unlike other teachers, is compelled so early to give her pupils to another's care that they very soon grow out of her knowledge.

"It has been my experience in the care of these little ones, that the instruction best adapted to them, is an effort, simply and directly, that they may understand that Christ died for them, — children as they are; that God so loved the world as to give His only Son, and that His blood can wash away every sin."

CATALOGUE OF THE SCHOOL.

FEMALE DEPARTMENT.

CLASS NO. 1.

MR. SYLVESTER BLISS.

Lucy J. Towne.
Elizabeth E. Stone.
Mary S. Stone.
Caroline M. Stone.
Julia Kittredge.
Sarah E. Day.
Fanny M. Ferguson.
Ellen P. Winn.
Clara M. Adams.
Josephine M. Richmond.
N. J. Carpenter.
Catharine Howell.
Helen R. Perkins.

CLASS NO. 2.

MR. EDWARD B. HUNTINGTON.

S. C. Dunklee.
Almira Morse.
Edna J. Gerry.
Kate Gerry.
Alice M. Wilder.
Sarah Hammond.
Harriet Wiswall.
Frances E. Hussey.
Anne M. Backup.
Julia M. Pratt.

CLASS NO. 3.

MISS JULIA A. RICHARDS.

Harriet E. Cross.
P. Amelia Hunt.
Julia F. Packard.
Caroline E. Pratt.
Laura A. Bush.
Louisa Stockman.
Adeline Stockman.
Christina Hultin.

CLASS NO. 4.

MR. J. WARREN TUCK.

Annie W. March.
Helen M. Van Kuran.
Mary B. Kittredge.
Mary A. F. Adams.
Caroline A. Street.
Agatha L. Brown.
Fannie A. Stone.

CLASS NO. 5.

MRS. E. B. HUNTINGTON.

Isabella F. Riker.
Kate A. Rising.
Elizabeth E. Backup.
Harriet V. A. Waterman
Julia Martina Beecher.
Emily P. Mann.

CLASS NO. 6.

MR. JOSEPH F. DICKINSON.

Lucy S. Waterman.
Mary L. Huntington.
Mary C. Whittemore.
Abby M. Adams.
Isabel L. Alden.
Emma W. Cushman.

CLASS NO. 7.

MR. GEO. A. KITTREDGE.

Adelaide L. Richards.
Florina Gray.
Emily V. Richards.
Carrie E. Pratt.
Carrie Mathes.
Louisa Day.
Martha A. Thompson.
Deborah T. Mansfield.
Louisa A. Bradbury.
Mary Wiswall.

CLASS NO. 8.

MRS. M. MARIA GOSS.

Mary E. Dunbar.
Harriet E. Davenport.
Charlotte E. Fobes.
Maria E. Orton.
Mary Frances Smith
Catharine F. Reed.
Mary E. Wall.
A. B. P. Walley.

CLASS NO. 9.

MR. GEORGE ALDEN.

Harriet Richmond.
Emma F. Bray.
Catharine Hastings.
Elizabeth F. Waterman.
Susan Mathes.
Maria L. Bray.
Lydia W. Seaver.
Mary F. Dole.
Anna W. Quincy.
Mary E. Apthorp.

CLASS NO. 10.

MR. SAMUEL W. HALL.

Clara E. Melcher.
Lucy E. Day.
Martha C. Gerry.
Ellen M. Stone.
Emma Packard.
Annie H. Lewis.
Georgianna Richmond.
Sarah A. Bailey.

CLASS NO. 11.

MISS HARRIET J. PUTNAM.

Mary J. Cushing.
Anna Frances Carnes.
Clara P. Wilder.
Caroline M. Sawyer.
Grace P. Adams.
Martha E. Foss.
Elizabeth M. Podmore.
Adeline J. R. Murck.
Martha W. Leavitt.

CLASS NO. 12.

MRS. H. P. JEWETT.

Lavinia M. Ireson.

Ellen M. Franklin.
Mary L. Brock.
Sarah P. Gerry.
Abba M. Foss.
Lilly Tracy.
Agnes S. Wilder.
Arabella Swany.

CLASS NO. 13.

MISS ELIZABETH G. BEECHER.

Annie W. Davenport.
Sarah E. Leavitt.
Annie G. Cross.
Helen M. Alden.
Florence E. Howe.
Josephine V. Mansfield.

MALE DEPARTMENT.

CLASS NO. 1.

MR. RICHARD BOND.

William Brock.
Ephraim S. Mulliken.
Edward S. Cowdry.
Thomas W Harris.
Benjamin Stone.
Charles W. Titcomb.
Richard L. Morton.

CLASS NO. 2.

MR. CHARLES HULBERT.

Henry O. Pratt.
C. A. Burnell.
Frederick M. Briggs.
Danforth C. Hodges.
George O. Packard.
O. Clinton Anderson.
Robert W. Hale.
George A. Flint.
Pierpont P. Flint.
C. W. Pike.
Wesley Ireson.
William Pratt.
Charles W. Kennard.
Edward Huntington.
George Topliff.

CLASS NO. 3.

MR. HENRY DAVENPORT.

William H. S. Frothingham
Horace W. Packard.
Frank H. Taylor.
James M. W. Hall.
Allston Gerry.

CLASS NO. 4.

MR. WOLCOTT A. RICHARDS.

Edwin Packard.
Henry Basford.
Louis Thompson.
Edward T. Flint.
Gustave Warnke.
Louistone H. Waite.

CLASS NO. 5.

MR. EDWIN FOBES.

Charles O. Day.
E. Harris Jewett.
Augustine H. Folsom.
Charles Richmond.
Benjamin H. Mann.
Theodore E. Wardwell.
William T. Wardwell.
William H. Porter.

CLASS NO. 6.

MR. E. H. SEVERANCE.

Andrew S. Van Kuran.
Alfred H. Hall.
Charles A. Hulbert.
Horace P. Flint.
George A. Tripp.

CLASS NO. 7.

MR. E. W. BUMSTEAD.

Frank E. Anderson.
Almon D. Hodges, jr.
Henry S. Bliss.
Benjamin E. Franklin.
Orville S. Dewey.

CLASS NO. 8.

MR. GEORGE LEONARD.

Frederick Huntington.
Charles A. Graham.
William R. Nichols.
John M Whittemore.
Richard C. Horn.
Charles F. Trafton.
David P. Rust.
James Rust.

CLASS NO. 9

MR. L. H. BRIGGS.

Stanley Seaver.
Russell Van Kuran.
Henry Stone.
Perley Stone.
Henry A. Franklin.
Frank Thompson.
Charles Titcomb.
Victor A. Wilder.
Horace F. Sawyer.

CLASS NO. 10.

MR. JOHN ANDERSON.

Robert C. Podman.
James B. Backup.
Joseph E. Taylor.
Sumner T. Bradbury.
Frederick E. Frothingham.

CLASS NO. 11.

MR. WILLIAM D. ADAMS.

Charles D. Welsh.
Henry C. Dunbar.
Evan A. Fussell.
Ira S. Franklin.
Warren A. Pollard.
William Gray.

CLASS NO. 12.

MR. JOHN N. BROWN.

Charles Howe.
William E. Howe.
George D. Orton.
George W. Basford.
Clarence Van Kuran.
Albert D. R. Wilson.
Thomas F. Turner.

CLASS NO. 13.

MISS HENRIETTA L. HALL.

George H. Munroe.
George W. Cushman.
John A. Anderson.
John Howe.
Lewis G. Farmer.
Charles W. Stone.
Marcellus Riker.

CLASS NO. 14.

MR. JOSIAH TAPPAN.

Francis Dunbar.
Francis H. Davenport.
John G. Broner.
Hartley Seaver.
Augustus C. Thompson, Jr.
James Libby.
George N. Humprey.

INFANT CLASS.

MRS. BENJAMIN PERKINS.

Lucy Jane Brock.
Elizabeth Mulliken.
Louisa H. Day.
Martha E. Ireson.
Lizzie Fisher Fusel.
Lilla Cross.
Margaret M. Rust.
Lilla Nichols.
Mary W. Basford.
Katie Sparhawk.
Sarah H. Gaston.
Mary B. Cushing.
Ella Cowdrie.
Jennie M. Cowdrie.
Louisa Harme.
Marion S. Foss.
Annie H. Foss.
Caroline Fobes.
Katie Waterman.
Alice Taylor.
Harriet Ann Conant.
Mary G. S. Folsom.
George Davenport.
Frank Jewett.

Earle Van Kuran.
Arthur Van Kuran.
Albert Franklin.
Charles Franklin.
Theodore Hanne.
William Brock.
John F. Hodge.
Joseph Hodge.
Charles Lewis.
Harry Curtis.
Thomas Farmer.
Joseph Partridge.
Frank Partridge.
Emery G. Hodges.
Sherwood Abbott Bliss.
Ezra R. Conant.
Edward Aldrich.
Edward Sparhawk.
Albert Libbey.
Harriet E. Graham.
Marietta Mann.
Lizzie Dunn.
Mary Eliza Dyer.
Abby Etta Dyer.

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